

BOOKS ON
EGYPT AND CHALDAEA



Books on Egypt and Chaldaea

VOL. XXVII. OF THE SERIES

THE BOOK OF OPENING
THE MOUTH

VOLUME II.

Books on Egypt and Chaldaea

THE BOOK
OF
OPENING THE MOUTH
*THE EGYPTIAN TEXTS WITH ENGLISH
TRANSLATIONS*

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LITT., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

VOLUME II.

WITH 43 ILLUSTRATIONS IN THE TEXT

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CONTENTS OF VOLUME II.

	PAGE
THE BOOK OF OPENING THE MOUTH. FROM THE COFFIN OF BUTEHAI-AMEN	1
THE LITTLE LIST OF OFFERINGS	96
THE GREAT LIST OF OFFERINGS	99
THE BOOK OF OPENING THE MOUTH. FROM THE TOMB OF PETĀ-ĀMEN-ĀP—	
The First Ceremony	130
The Second Ceremony	136
The Third Ceremony	140
The Fourth Ceremony	142
The Fifth Ceremony	146
The Sixth Ceremony	148
The Seventh Ceremony	150
The Eighth Ceremony	151
The Ninth Ceremony	152
The Tenth Ceremony	155
The Eleventh Ceremony	157
The Twelfth Ceremony	158
The Thirteenth Ceremony	160
The Fourteenth Ceremony	161
The Fifteenth Ceremony	162
The Sixteenth Ceremony	164
The Seventeenth Ceremony	165
The Eighteenth Ceremony	166
The Nineteenth Ceremony	168
The Twentieth Ceremony	169
The Twenty-first Ceremony	170

Bishop Osborne, J.

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	PAGE
The Twenty-second Ceremony	176
The Twenty-third Ceremony	178
The Twenty-fourth Ceremony.	181
The Twenty-fifth Ceremony	183
The Twenty-sixth Ceremony	190
The Twenty-seventh Ceremony	193
The Twenty-eighth Ceremony	200
INDEX	211

LIST OF ILLUSTRATIONS IN VOL. II.

	PAGE
1. The slaughter of the Bull of the North . . .	130
2. The Smer receiving the heart . . .	133
3. The Kher heb receiving the fore-leg . . .	134
4. The heart and fore-leg offered to the statue . . .	135
5. The fore-leg offered to the statue . . .	136
6. Opening the mouth of the statue with the Seb-ur . . .	139
7. Opening the mouth of the statue with the Ur-hekau . . .	142
8. Two priests standing by the statue . . .	146
9. The Kher heb, the Erpā, and the statue . . .	146
10. Two priests standing by the statue . . .	149
11. The statue with priests and the Mesenti . . .	149
12. The Sa-mer-f before the statue . . .	150
13. The Sa-mer-f being led before the statue . . .	152
14. Opening the mouth of the statue with the Metchetfet(?) instrument . . .	153
15. The Kher heb and Sem before the statue . . .	156
16. The Sem priest offering a cake . . .	158
17. The Kher heb addressing the statue . . .	159
18. Presenting the boxes of purification . . .	160
19. The Sem priest and the Pesh-en-kef instrument . . .	162
20. The Sem priest presenting grapes . . .	163
21. The Sem priest presenting a feather . . .	164
22. The Sem priest and the Kher heb before the statue . . .	165
23. The Sa-mer-f presenting the boxes of purification . . .	167
24. The Sem priest presenting the boxes of purification . . .	168
25. The Sa-mer-f saluting the statue . . .	170
26. The slaughter of the Bull of the South . . .	171
27. The Smer receiving the heart . . .	173

	PAGE
28. The Kher heb receiving the fore-leg	174
29. The heart and fore-leg offered to the statue	175
30. The fore-leg offered to the statue	176
31. Opening the mouth of the statue with the Tūn-ā	178
32. The Sem priest presenting the Nemes bandlets	182
33. The Sem priest anointing the lips of the statue	184
34. The Sem priest presenting unguents to the statue	185
35. The Sem priest presenting eye-paint to the statue	190
36. The Sem priest presenting bandlets to the statue	193
37. The Sem priest presenting bandlets to the statue	195
38. Preparation of the Royal Offering	199
39. The Kher heb reciting protective formulae	201
40. A priest sprinkling the altar	201
41. The Smeriu bearing the statue	202
42. The statue on its sledge	204
43. The Sem priest making his final address to the statue	206

THE BOOK

OF

OPENING THE MOUTH

II. ACCORDING TO THE COFFIN OF BUTEHAI-ÂMEN, THE ROYAL SCRIBE.



Plate II. 1. The making of the “Opening of the Mouth” of the Osiris, king (Tcheser-ka-Rā) **2.** [the son of Rā] (Âmen-ḥetep), Life, Strength, Health be to him!—The royal scribe in the Seat of Maāt, Butehai-Âmen. **3.** In the chamber of the House of gold¹ [the

¹ I.e., the sarcophagus.



statue] shall be placed upon a mound of sand, the face being towards the South, on the 4. earth on the day of arraying him in his apparel.

The SETEM shall by the order of the KHER HEB array himself in the *genâu* garment.

5. The SETEM shall go round [the statue of] the Osiris, the royal scribe in the Seat of Maât, Butehai-Âmen, with the 6. incense over the flame, and shall say:—

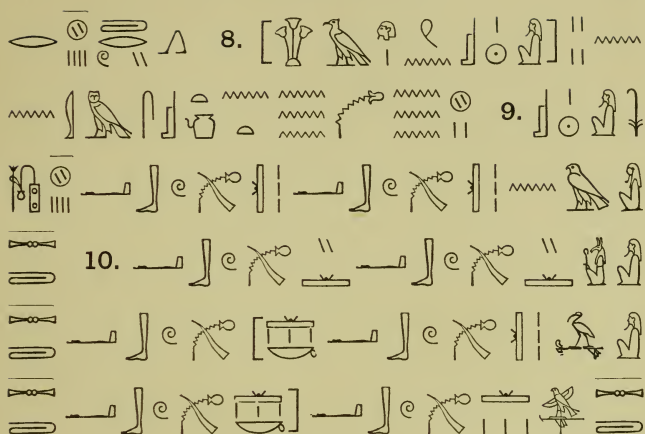
“Thou art pure, thou art pure, O royal scribe.

“Thou art pure, thou art pure, O royal scribe.

“Thou art pure, thou art pure, O royal scribe.

“Thou art pure, thou art pure, O royal scribe.”

7. The SETEM shall go round [the statue of] the



Osiris, the royal scribe, four times, and he shall go
8. round [the statue of the Osiris, the royal scribe],
with four *nemes* vases [full] of water, and shall say:—

“Thou art pure, thou art pure, 9. O Osiris, the royal
“scribe.

“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thou art pure, thou art pure, Ò Osiris, the royal scribe.

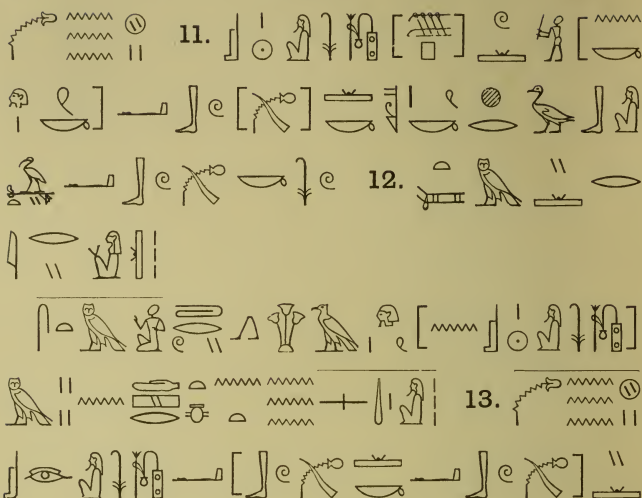
“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thy purifications are the purifications of Horus,
“and the purifications of Horus are thy purifications.

“10. Thy purifications are the purifications of Set,
“and the purifications of Set are thy purifications.

“Thy purifications are the purifications of Thoth, and
“the purifications of Thoth are thy purifications.

“Thy purifications are the purifications of Sep, and
“the purifications of Sep are thy purifications.

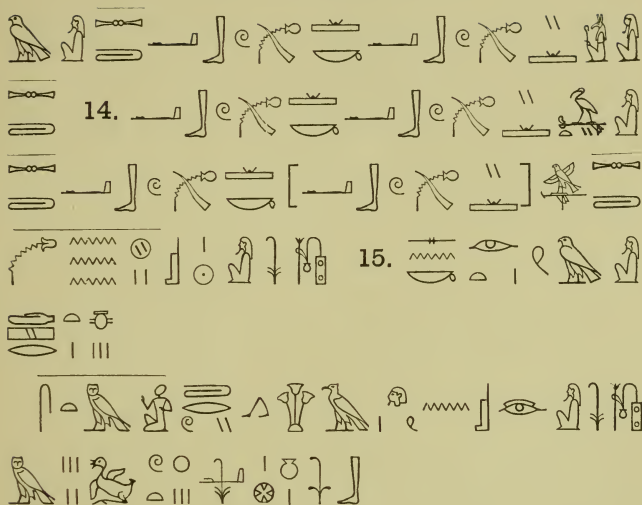


“Thou art pure, thou art pure, **11.** O thou Osiris,
 “the royal scribe, thou hast received thy head, purified
 “for thee are thy bones before Seb (or, Set), and Thoth
 “hath purified them for thee **12.** so that there may
 “not come upon them [the destruction] which apper-
 “taineth to them.”

The SETEM shall go round [the statue of] the Osiris,
 the royal scribe, with four *tesheru* (i.e., “red”) vases
 [full] of water, and shall say:—

“**13.** Thou art pure, thou art pure, O Osiris, the
 “royal scribe.

“Thy purifications are the purifications of Horus,
 “and the purifications of Horus are thy purifications.



“Thy purifications are the purifications of Set, and
“the purifications of Set are thy purifications.

“14. Thy purifications are the purifications of Thoth,
“and the purifications of Thoth are thy purifications.

“Thy purifications are the purifications of Sep, and
“the purifications of Sep are thy purifications.

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.”

15. Then shall he present [as] the Eye of Horus the *tesheru* vases.

The SETEM shall go round [the statue of] the Osiris, the royal scribe, with five grains of *qemā* incense of Nekheb [dissolved in water],

Plate III. 1.

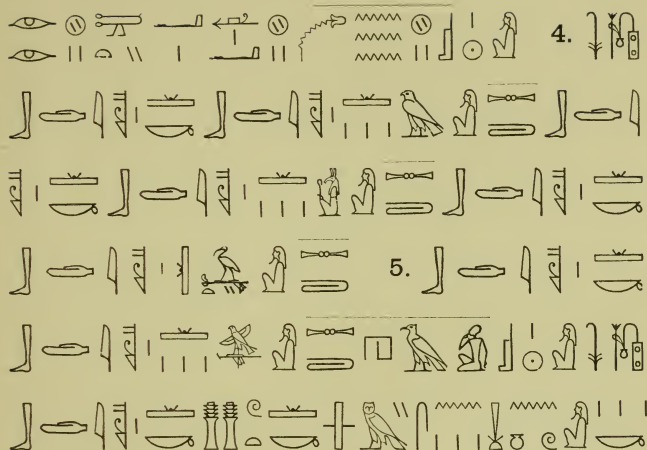


Plate III. 1. and shall say:—

“Thou art pure, thou art pure, O Osiris, the royal scribe.

“*Semân* incense (or, liquid). *Semân* incense (or, liquid). Open thy mouth, and taste thou the taste thereof which is with the god in the hall of the two dwellings. 2. An outflow of Horus is *semân*, an outflow of Set is *semân*, which made firm the heart of Horus and Set. Thou hast censured the gods who are in the following of Horus.”

The SETEM shall go round the [statue of] the 3. Osiris, the royal scribe, with five grains of *Ha-nu-shetpu*, and shall touch therewith the mouth twice, and



shall touch therewith the eyes twice, and shall touch therewith a hand twice, [and shall say]:—

“Thou art pure, thou art pure, O Osiris, **4.** the
“royal scribe.

“Thy incense (*beṭā*) is the incense of Horus, and the
“incense of Horus is thy incense.

“Thy incense is the incense of Set, and the incense
“of Set is thy incense.

“Thy incense is the incense of Thoth, and the incense
“of Thoth is thy incense.

“**5.** Thy incense is the incense of Sep, and the
“incense of Sep is thy incense.

“Hail, Osiris, the royal scribe, thou hast been censured
“with *beṭā*, and thou art stablished among thy brethren,
“among the gods.



“Thy natron censings are the censings of Horus, and
“the censings of Horus are thy censings.

“Thy natron censings **8.** are the censings of Set,
“and the censings of Set are thy censings.

“Thy natron censings are the censings of Thoth, and
“the censings of Thoth are thy censings.

“Thy natron censings are the censings of Sep, and
“the censings of Sep are thy censings.

“Thou art pure, thou art pure, O Osiris, the royal
“scribe.

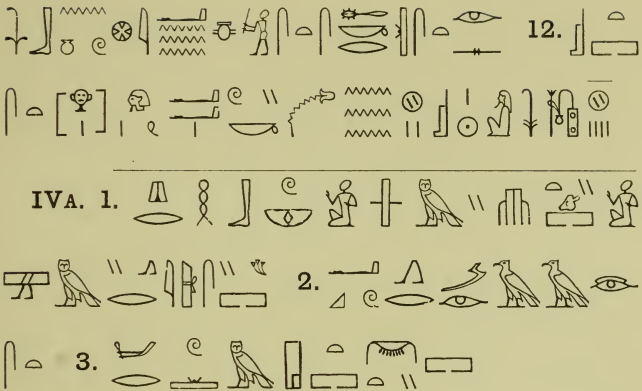
“Thy KA hath been censed with natron for thee.
“Thou hast been censed with **9.** thy censings of
“natron, thou hast been censed and thou art stablished
“among thy brethren the gods. The censings of natron



“are upon thy head [and] thy mouth, thy bones have
 “been purified, [and the destruction] which appertaineth
 “to thee shall not [come] to thee. O royal scribe,
 “**10.** I have given unto thee the Eye of Horus, and thy
 “face is filled therewith. Thou art shrouded in incense,
 “thou art shrouded in incense.”

The SETEM shall go round [the statue of] the Osiris,
 the royal scribe, with natron incense over the flame,
 [and shall say]:—

“O Osiris, the royal scribe, **11.** the Eye of Horus
 “hath been presented unto thee, and the smell thereof
 “hath come unto thee; the smell of the Eye of Horus
 “is to thee. The smell of Nekhebit, which proceedeth



“from the city of Nekheb cometh [unto thee], it washeth
 “clean, it adorneth, and it maketh 12. its seat upon
 “thy two hands.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.”

Plate IVA. 1. The KHER HEB and the AMI KHENT
 shall then pass on into the tomb, and they shall
 2. enter in to see the 3. holy one (?) in the chamber
 of the “House of gold” (i.e., the sarcophagus).



4. And the *ÂMI ÂSI*, who shall stand behind (or, near) it, shall say:—

“My father, my father!

“My father, my father!

“My father, my father!

“My father, my father!”

5. Then the *SETEM* who hath lain down shall open his eyes 6. and shall find the *ÂMI KHENT*, who shall be standing at the door of [the tomb].

7. Then the *SETEM* shall sit down in front of the statue, 8. and the *ÂMI ÂSI* shall stand behind him, [and the *SETEM* say], 9. “I was lying down, and “one roused me, 10. I was asleep, and one touched “me.”



[The following passage is from the tomb of Rekhnarā:—

And the SEM shall say to the ĀMI KHENT:—

“I have seen the father in his every form.”]

11. And the ĀMI KHENT shall say to the SETEM:—

“12. Horus is a *Sah*; is not thy father [a *Sah*]?”

13. And the SETEM shall say to the ĀMI KHENT:—

“14. Horus laid a snare (or, net), and ‘He whose face was covered by a snare’ (or, net) layeth a snare (or, net) on him (i.e., thy father).”

15. And the ĀMI KHENT shall say to the SETEM:—

“16. Going round about [as] a bee (or, hornet) thou seest all the goings round about of thy father.”

17. And the SETEM shall say to the ĀMI KHENT:—



“18. The bees (or, hornets) giving protection, they
“make him to exist.”

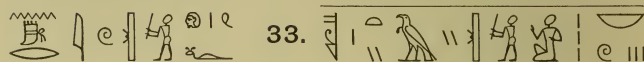
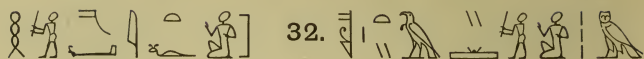
19. And the *ÂMI KHENT* shall say to the *SETEM*:—

“20. There is [his] shadow, [and] there is no im-
“purity (?) therein.”

21. And the *SETEM* shall stand up, and shall take
the staff, and array himself in the *qenâu* garment.

22. And the *SETEM* shall say to the *Mesentiu* (i.e.,
artizans):—

“23. Horus loveth those who love him; I love my
“father, and 24. the divine transformation which my
“father hath made.



“32. O ye artizans, strike ye his head.

“33. O all ye artizans, smite ye my father.”

Plate IVB. 1. [And the KHER HEB shall say to] the SETEM:—

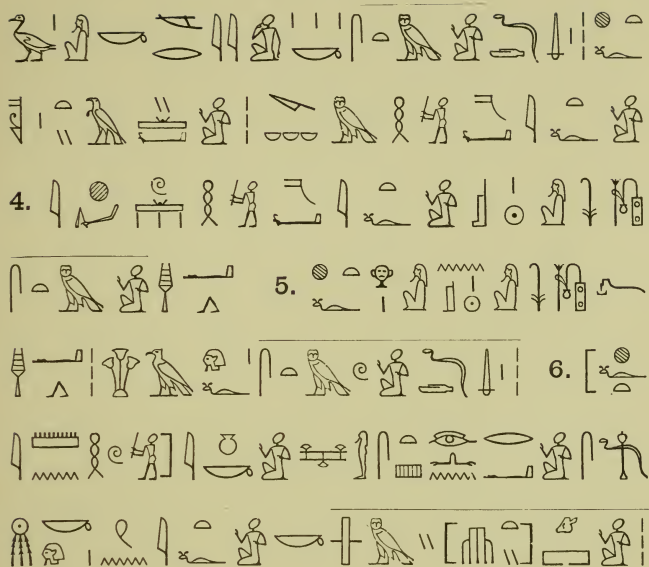
“Press together the mouth of the Osiris, the royal scribe, with thy two little fingers.”

And the SETEM 2. shall say:—

“ O Osiris, the royal scribe, I have come to embrace
“ thee.


“I am [thy son] Horus, I have pressed together for
“thee thy mouth.

“3. I am thy son, thy beloved.”



And the SETEM shall say unto the artizans and hewers:—

“Smite ye my father; **4.** it is praiseworthy to smite
“my father, [that is to say the statue of] the Osiris, the
“royal scribe.”

And the SETEM shall stand 5. in front of [the statue of] the Osiris, the royal scribe, and the  instruments shall stand round about him. And the SETEM shall say 6. unto the hewers:—

“I am Horus-Set; I will not permit thee to make
“to shine (?) the head of thy father.”



And the *AMI KHENT* shall say **7.** unto the *AMIU-KHET-HERU* (i.e., those who are in the following of Horus) [in] the hidden place (i.e., tomb):—

“O Isis, Horus passeth on,” and, with them, “he **8.** embraceth the father.”

And the *SMER* shall say unto the artizans and hewers:—

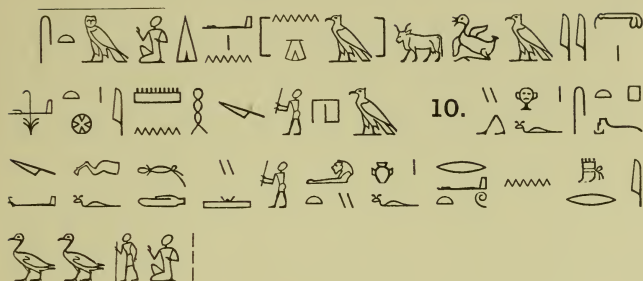
“I am Set; I will not permit thee to make to “shine(?) **9.** the head of the father.”

[And the *KHER HEB* shall say:—

“Pass on, and look thou upon thy father.”]

[And the *SEM*, having taken off the *genà* apparel and laid down the staff, shall take the panther skin. And the *KHER HEB* and the *SEM* shall say:—

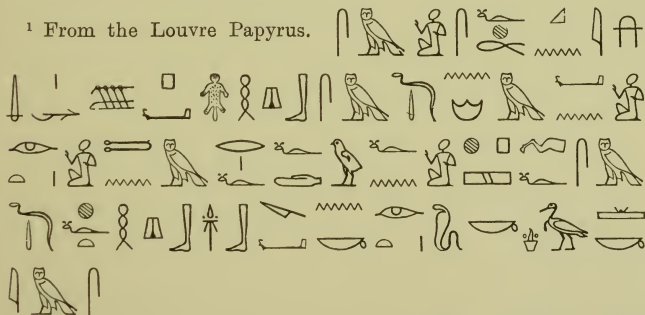
“I have delivered this mine eye from his mouth, I “have cut off his thigh.”



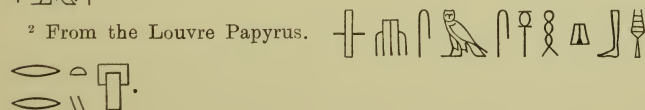
And the SEM priest shall say before the KHER HEB :—
 “Thou hast cut off thine eye; thy soul is in it.”¹

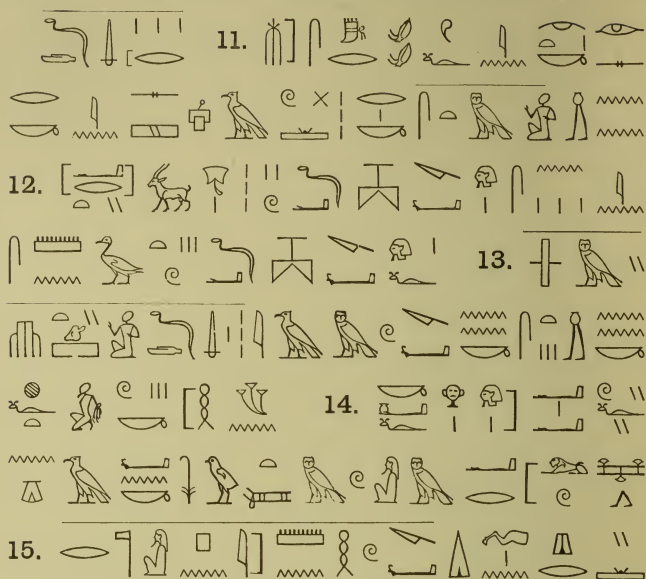
[Then the ÂM KHENT, and the SEM, and the SMER, and the KHER HEB shall stand outside the door].² And the SETEM shall lay his hand upon a bull of the South, and the slaughterer shall go up 10. upon him, and shall cut off his leg, and dig out his heart, and shall

¹ From the Louvre Papyrus.



² From the Louvre Papyrus.





give it to the two *tcherât*, who shall speak into 11. his ears, saying :—

“Thy lips are made for thee, thy mouth is cut open.”

And the SETEM shall bring two 12. gazelle, and cut off their heads, and a *smen* goose and cut off its head. And the 13. *ÂMI KHENT* shall say :—

“I have seized them for thee, and I have brought unto thee thine enemies.”

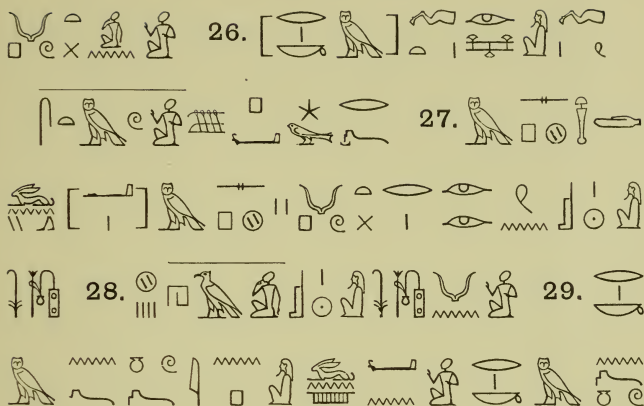
And the SETEM shall 14. offer them in his [out-stretched] hands, [saying] :—

“Temu hath slain them for thee, and there shall be “no opposition 15. to this god.”



16.

“Is presented unto thee the Leg [as] the Eye of
“Horus, 18. and I have brought unto thee his heart
“which was in him ; nevermore shall there be opposi-
“tion to this god, the Osiris, the royal scribe. I have
“19. brought unto thee [two] gazelle, and their heads
“are cut off, 20. I have brought unto thee a *smen*
“goose and its head is cut off.”



“I have opened **26.** thy mouth with the leg, [which
“is as] the Eye of Horus.”

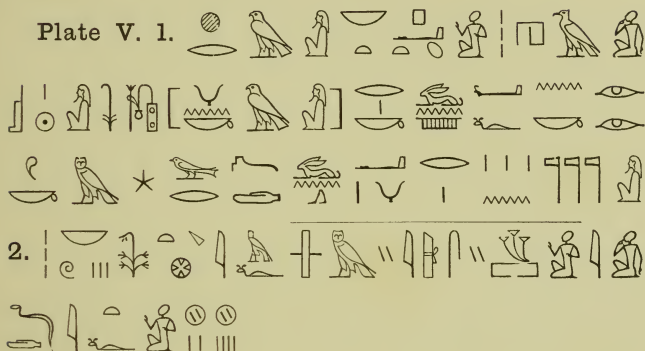
And the SETEM shall take **27.** first the instrument SEB UR, and next the instrument TUN-Ā, and open the mouth and the two eyes of the Osiris, the royal scribe, **28.** four times, and shall say :—

“Hail, Osiris, royal scribe, [thy mouth is made firm,
“and I have made to balance for thee thy mouth
“conformably to thy teeth. I have opened for thee
“thy mouth, I have opened for thee thy two eyes].¹
“Hail, Osiris, royal scribe, I have opened thy mouth
“29. with the instrument of Ânpu, I have unclosed
“thy mouth with the divine instrument, with the thigh

¹ From the Louvre Papyrus.



Plate V. 1.



“ Gods who are in the House of the Aged Prince who
 “ is in Annu (Heliopolis), and he shall take possession
 “ of the Ureret crown therein **Plate V. 1.** before
 “ Horus, the Lord of mankind.

“Hail, Osiris, the royal scribe, Horus hath opened
“for thee thy mouth, and he hath unclosed for thee thy
“two eyes with the instruments SEB-UR and ṬUNĀ,
“wherewith were opened the mouths of all the gods
“2. of the South.”

And the ĀMI ĀSI shall say :—

"My father, my father!"

"My father, my father!"

"My father, my father!"

"My father, my father!"



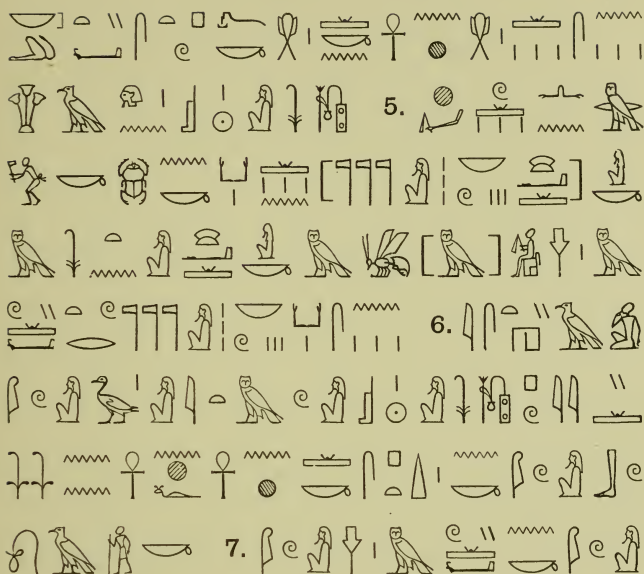
And the SETEM shall take the instrument UR-IEKAU, and shall open the mouth of the Osiris, the royal scribe, [four times, and shall say:—

“Thy mouth hath been made firm for thee, and I
“have made to balance for thee thy mouth conformably
“to thy teeth, O Osiris, the royal scribe.¹]

“3. The goddess Nu[t] beareth for thee thy head.
“Behold, Horus hath taken possession of his crown, and
“he reciteth mighty words of power [over it]. Behold,
“Set hath taken possession of his crown, and he reciteth
“mighty words of power over it. Behold, she (i.e., the
“goddess Nut) cometh forth with thy head.

“4. All the gods bring [words of power], they recite
“them for thee, they make thee to live by them, thou
“becomest a lord of two-fold might, thou makest the

¹ From the Louvre Papyrus.



“passes which give thee the fluid of life, their fluid
 “[of life] is about the Osiris, 5. the royal scribe, for
 “his protection. Thou shalt not die, and thou shalt
 “become the KA of all the gods. Thou shalt rise as a
 “king of the South, thou shalt rise as a king of the
 “North, and as a holy being; and thou shalt be more
 “powerful than all the gods [and] their KA.

“6. And behold, this [statue of] the Osiris, the royal
 “scribe is Shu, the son of Átmu, and as he liveth so
 “shalt thou live, Shu hath equipped thee and made
 “thee a wonder, 7. and Shu hath made thee to be
 “powerful. Thou hast made the passes which give



“thee the fluid [of life]; life is about the head of the
 “Osiris, the royal scribe, and thou shalt never die. O
 “Osiris, the royal scribe, 8. Horus hath opened for
 “thee thy mouth, and he hath unclosed for thee thy
 “two eyes with the instrument UR-HEKAU, wherewith
 “he opened the mouth of the gods of the South.”

And the ÂMI ÂS shall say :—9.

“My father, my father!

“My father, my father!

“My father, my father!

“My father, my father!”

And the KHER HEB shall say before the statue in the Chamber of the House of gold :—

“His mother smiteth him and weepeth.”



And in the Chamber of *Betâ* incense [he shall say]:—

“10. Those who were bound up with him (i.e., Isis and Nephthys) smite him in grief.”

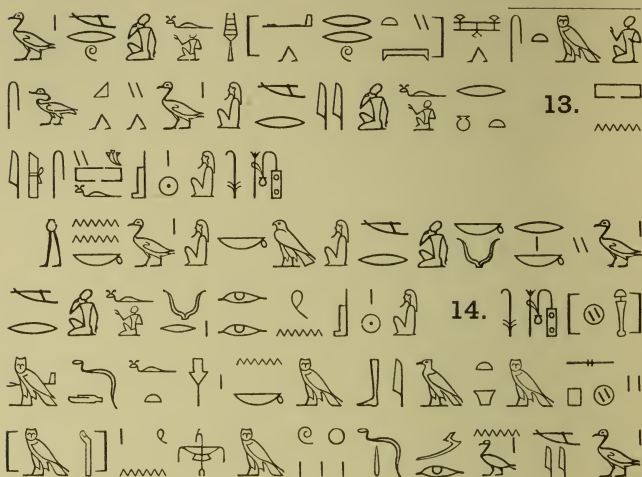
And the *ÂMI KHENT* shall say [to] those who are in the following of Horus secretly (or, in the hidden place):—

“O Isis, Horus hath passed behind, 11. and he hath embraced the father.”

And the *SETEM* shall say to the artizans:—

“I am Horus-Bes(?), and I will not permit you to “make to shine(?) the head of my father.”

And the *SETEM* shall come 12. back [from the



tomb], and shall find SA-MER-F (i.e., his loving son) standing at the door. [And the KHER ḤEB shall say to] the SETEM :—

“Make SA-MERI-F to enter into **13.** the interior of “the tomb of the Osiris, the royal scribe, [and say] :—

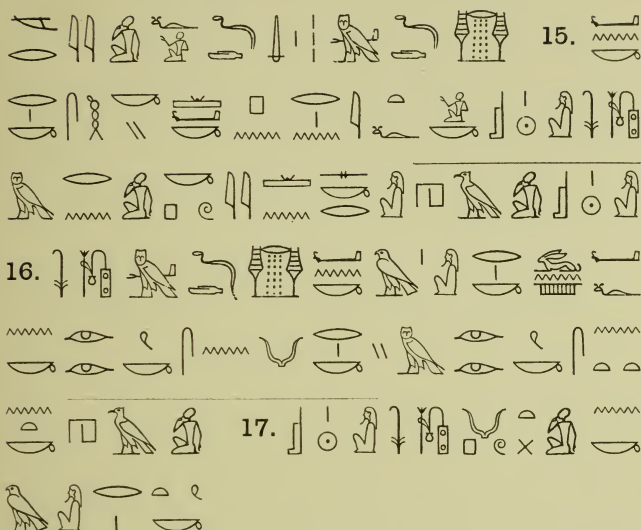
“I have brought unto thee thy son Horus who loveth “thee, and he ‘shall open thy mouth.’”

[And the KHER ḤEB shall say :]—

“His loving son shall open the mouth and the two “eyes of the Osiris, **14.** the royal scribe, the first “time with the iron instrument MĀTCHETḤET, and the “second time with the finger [made of] silver-gold.”

[And the ĀMI ĀSI shall stand behind the statue, and shall say :—]

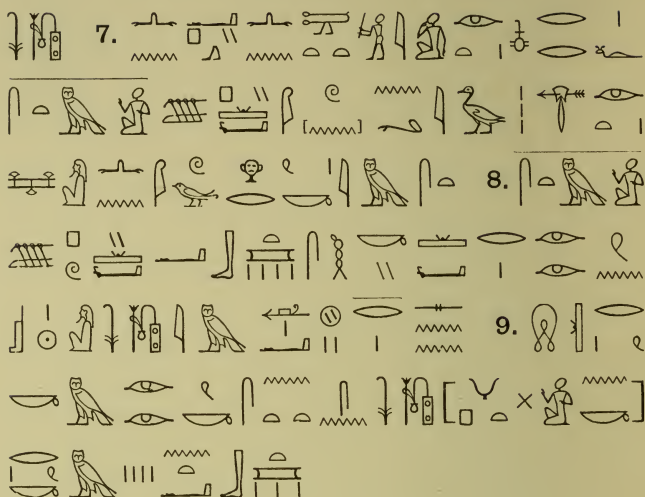
“Behold the loving son !”



And his loving son shall say :—

“ I have pressed apart 15. for thee thy mouth, and
 “ this thy mouth hath been pressed (*seki*) for thee,
 “ O my father Osiris, the royal scribe, in thy name of
 “ ‘ Seker.’

“Hail, Osiris, 16. the royal scribe, Horus hath
“pressed for thee thy mouth, and he hath unclosed for
“thee thy two eyes, and they are stablished. [Thy
“mouth hath been made firm, and I have made to
“balance for thee thy mouth conformably to thy teeth].
“Thy mouth and thy two eyes are opened, and they
“are firmly stablished for thee. Hail, 17. Osiris, the
“royal scribe, Horus hath opened thy mouth for thee.”



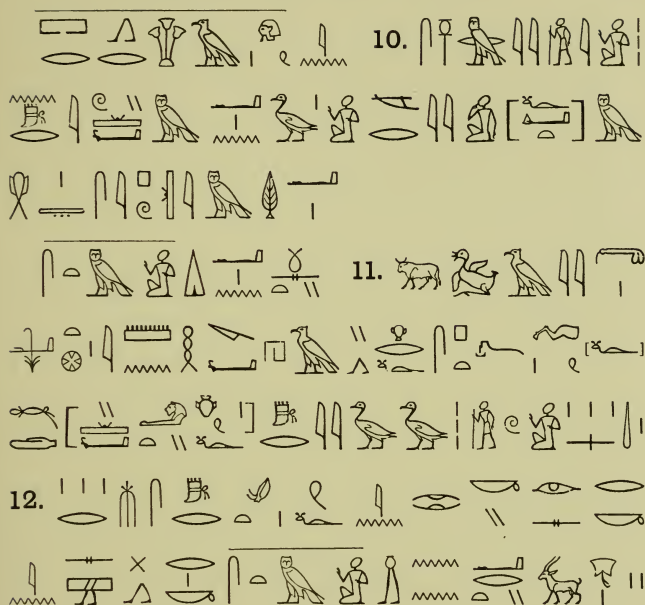
“7. The milk shall not pass over nor be snatched
“away from his mouth.”

And the SETEM shall take a feather of the *nenā* goose,
[and having lifted it up four times for the protection of
the Osiris, shall say :]—

“The Eye of Horus hath been presented [unto thee];
“through it thy face shall lack nothing.”

8. And the SETEM shall take four vases of purifica-
tion, and shall pass them over the mouth and the two
eyes of the Osiris, the royal scribe, and over each he
shall say twice the Chapter of constituting :—

“9. Thy mouth and thy two eyes are constituted, O
“Osiris, the royal scribe, I have opened for thee thy
“mouth with the four vases of purification.”

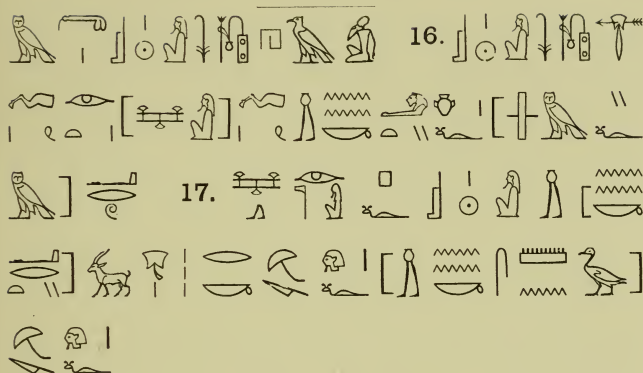


And the **10.** SMER grasping the hand of SA-MER-F (i.e., the loving son of the deceased), shall come forth from the tomb, and shall exorcise the ground, and

And the SETEM shall place a hand on a **11.** bull of the South, and the slaughterer shall go up upon him, and cut off his fore-leg, and shall dig out his heart, and the little *tcherât* shall speak **12.** into his ear, saying:—

“Thy lips are made for thee, and thy mouth is put
“in good condition.”

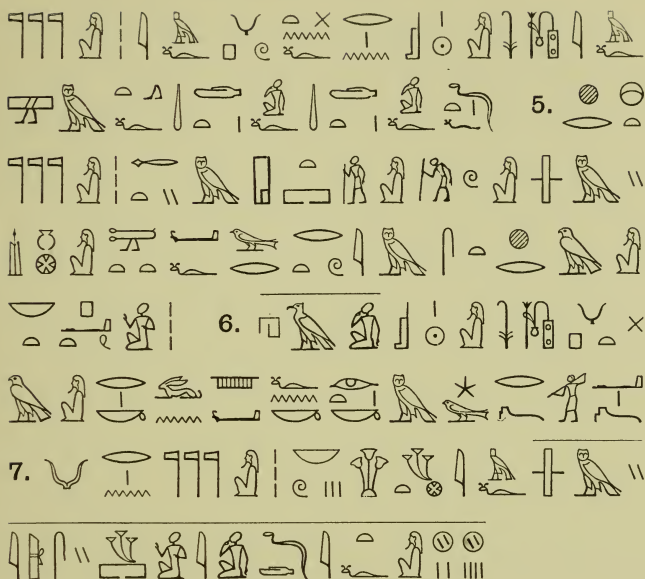
And the SETEM shall bring two gazelle, their heads



before the [statue of the] Osiris, the royal scribe, and shall say :—

“16. Hail, Osiris, the royal scribe, the Leg hath been
 “presented unto thee as the Eye of Horus. I have
 “brought unto thee his Heart, which was in him, and
 “he shall never more 17. oppose the Osiris, the royal
 “scribe. I have brought unto thee a gazelle, with its
 “head cut off, I have brought unto thee a *smen* goose,
 “with its head cut off.”

18. And the SETEM shall take the instrument SEB-UR
 the first time, and the instrument ṬUN-Ā the second
 time, and shall open the mouth and the two eyes of



“ he opened the mouth of the Osiris, the royal scribe.
 “ He moveth on his legs, he speaketh, he speaketh, his
 “ body 5. is with the Great Company of the Gods
 “ which is in the House of the Aged Prince who dwelleth
 “ in Annu, and he hath taken possession of the Urerit
 “ Crown which is therein before Horus, the Lord of
 “ Mankind.

“ 6. Hail, Osiris, royal scribe ! Horus hath opened for
“ thee thy mouth, and he hath unclosed for thee thine
“ eye with the instrument SEB-UR, and with the instru-
“ ment TUN-Ā, 7. wherewith were opened the mouth[s]
“ of all the gods of the South, [and the mouth of every



“god and every goddess, and the mouth of Ātmu, Lord
 “of Ānnu, and the mouth of Ptaḥ of his South Wall,
 “Lord of the life of the two lands, and the mouth[s] of
 “the great gods].”¹

And the ĀMI Ās shall say :—

“My father, my father !

“My father, my father !

“My father, my father !

“My father, my father !”

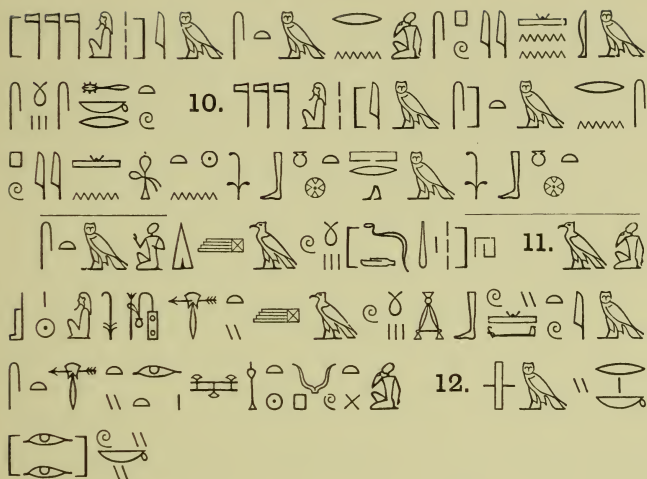
And the SETEM shall take the NEMES bandlet where-
 with to 8. array [the statue], and he shall pass it
 over the mouth and the two eyes of the Osiris, the
 royal scribe, four times [and shall say] :—

“O *nemes* bandlet, O *nemes* bandlet !

“O white one, O white one !

“9. O Eye of Horus, thou White One, which comest
 “forth from the city of Nekheb, the gods are arrayed

¹ From the Louvre Papyrus.



“therein in its name of ‘Nemes,’ the **10.** gods are
 “decorated therein in its name of ‘White One of
 “Nekheb, which cometh forth from Nekheb,’ [and the
 “Osiris, the royal scribe, is arrayed therein and de-
 “corated therewith. Hail, Osiris, the royal scribe, the
 “Eye of Horus hath been presented to thee, and the evil
 “which [was] thine hath been destroyed in the earth].”

And the SETEM shall place the SAU bandlet [on the statue], and shall say :—

“**11.** Hail, Osiris, the royal scribe, the SAU bandlet
 “hath been presented unto thee, and thou art arrayed
 “therein. The Eye of Horus, the White One, hath been
 “presented unto thee, and thy mouth and thy two eyes,
 “**12.** have been opened therewith.”



And the SETEM shall dress the statue in the MENKHET bandlet, [and shall say] :—

“Hail, Osiris, the royal scribe !

“Receive thou this 13. ĀSHEP bandlet.

“Receive thou this good thing.

“Receive thou this apparel.

“Receive thou this 14. MENKHET bandlet.

“Receive thou this Eye of Horus, the White One,
 “which cometh forth from the city of Nekheb, wherein
 “thou hast risen like the sun. It putteth strength into
 “thee 15. in its name of ‘Menkhet.’ It putteth union
 “into thee in its name of ‘Āṭmu.’ It maketh thee



“Horus arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a prince. 20.

“Set arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a prince.

“Thoth arrayed himself therein [as] 21. his *shetamuti* garment, and he trod the earth as a prince.

“Sep arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a 22. prince.

“And the Osiris, the royal scribe, hath arrayed himself therein [as] his *shetamuti* garment, and he shall tread the earth as a prince. 23.

“O Osiris, the royal scribe, the Eye of Horus hath

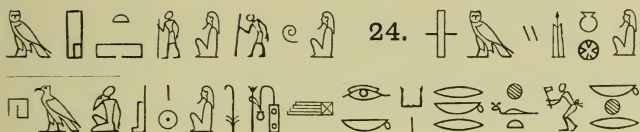
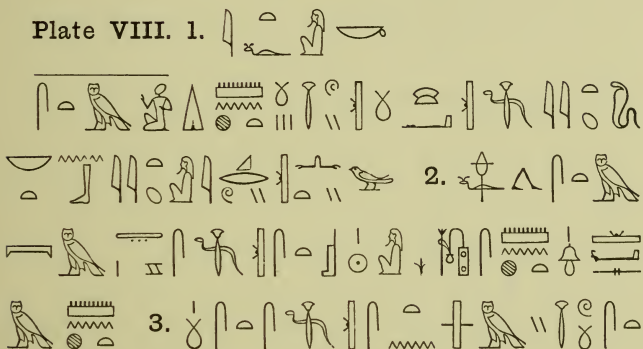


Plate VIII. 1.

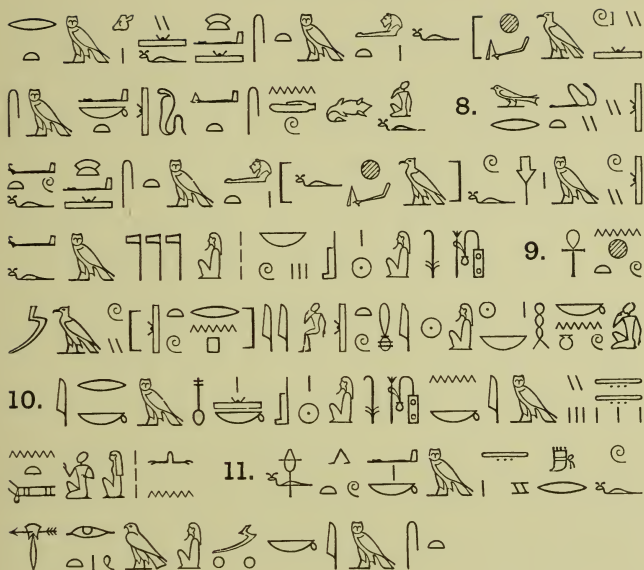


“been presented unto thee, and thou shalt be known
 “[thereby] in the House of the Aged Prince 24. who
 “dwelleth in Ännu.

“Hail, Osiris, the royal scribe, it shall be known that
 “thou hast a KA [to fight] against thine enemy before
 “thy divine Plate VIII. 1. father.”

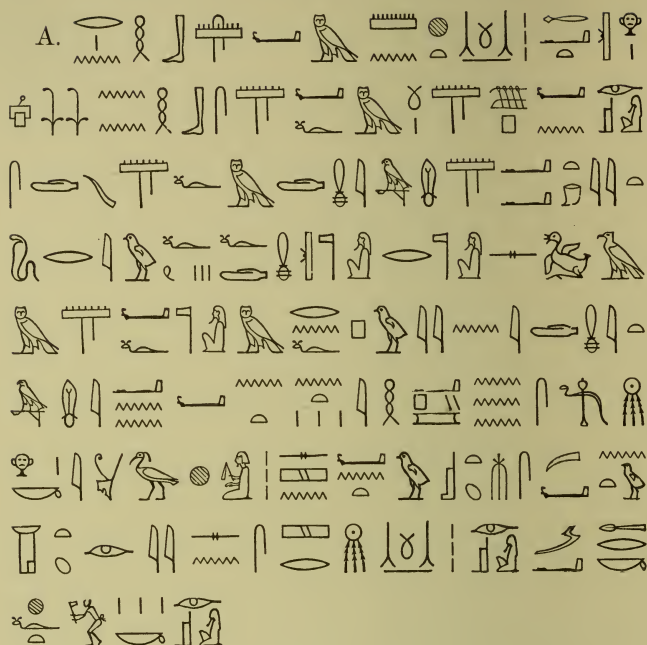
And the SETEM shall place the green (*uatch*) MENKHET
 bandlet [on the statue], saying :—

“Hath risen like the sun Uatchit, the Lady of Flame,
 “the perfect one who cannot 2. be repulsed in heaven
 “or in earth, and she shall make green (i.e., flourishing)
 “the Osiris, the royal scribe. She shall make him to
 “be perfect with her 3. MENKHET bandlet, she shall



“before him! She shall rise in front of him, he shall
 “be protected by her [and] guarded, and she shall cause
 “the fear of him **8.** as the mighty one of two-fold
 “strength [to go forth]. She shall rise in front of him,
 “and he shall be protected and made stronger than all
 “the gods.

“Hail, Osiris, the royal scribe, **9.** thou art made
 “alive, thou art made new, and thy youth is renewed
 “like Rā every day. Therefore shalt thou **10.** be
 “hymned by reason of thy beauty, O Osiris, the royal
 “scribe, by those who are in the Two Lands, and by
 mortals, and thine arm shall not be **11.** resisted



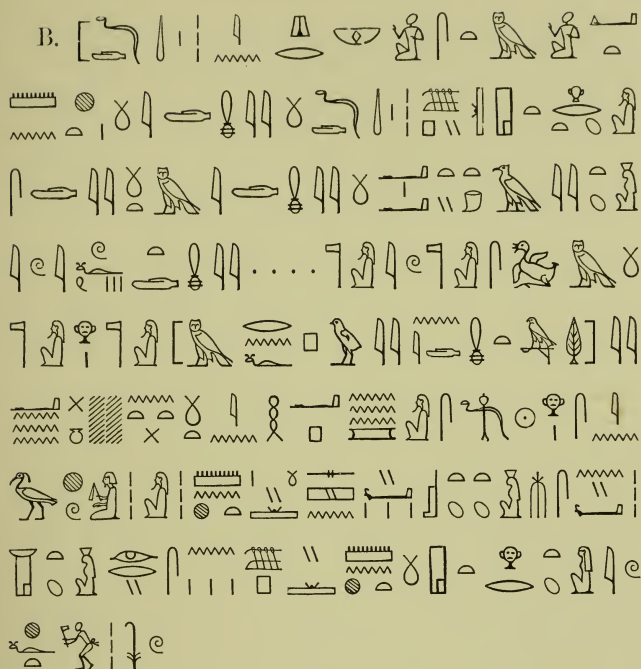
“through all the earth. The Eye of Horus hath been
 “presented [unto thee], and thou hast thy sight through
 “it.”

[¹ And the KHER ḤEB shall say: “O SETEM, place
 “the *menkhet* of *âtmai* [on the statue] and say:—

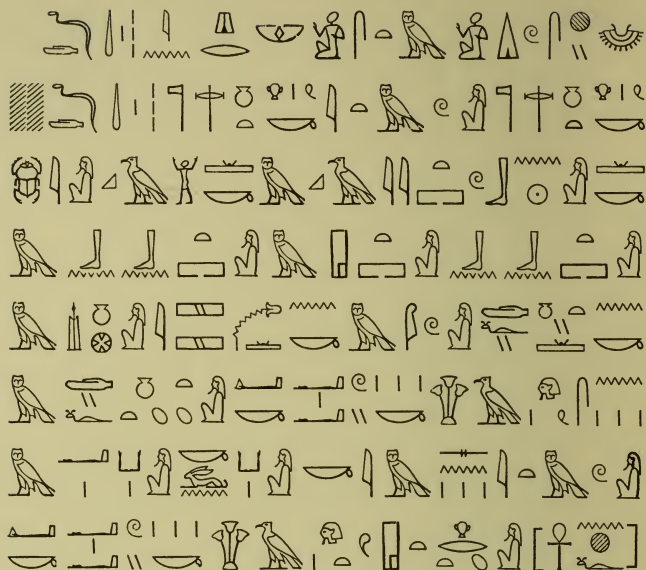
“Receive thou, O Osiris,² thy apparel in the form of

¹ From the Louvre Papyrus. The second version of this section gives some interesting variants,

² Or, Hathor.



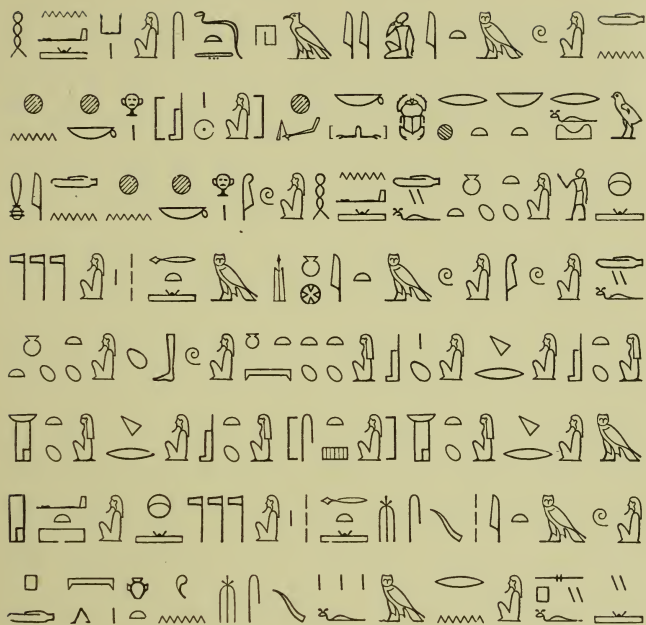
“the *āṭmai* bandlet—the two arms of the goddess
 “Tait are upon thy body. A god attacheth himself to
 “a god, and it is the binding girdle of a god to a god
 “in its name of ‘*Āṭmai*.’ It is washed by the god
 “*Hāpi*, the *KHU* (i.e., the Spirits) make thy face to
 “shine, Isis brought together the threads of the bandlet,
 “and Nephthys wove them firmly, and they make to
 “shine the bandlet for thee [with triumph] against thine
 “enemies.”



[And the KHER HEB shall say : “ O SETEM, place the
“ COLLAR [on the statue of the Osiris], saying :—

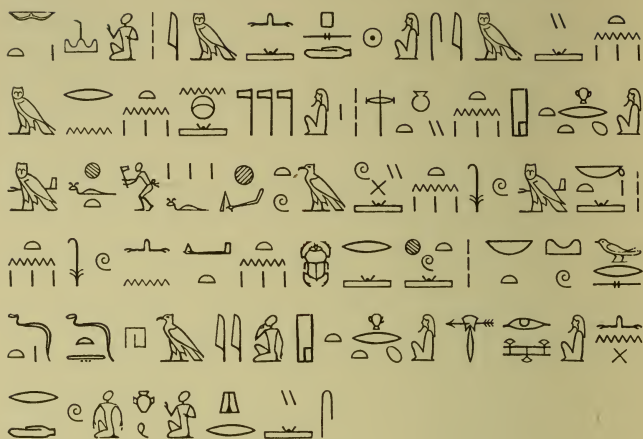
“Homage to thee, O Átmu. Homage to thee, O
“Kheperà, who art exalted upon thy steps, who shinest
“as the God of the Obelisk in the House of the
“Obelisk which is in Ánnu (Heliopolis). Thou didst
“spit, and Shu came into being, thou didst emit water,
“and Tefnut came into being; thou didst place thine
“arms about them, with the arms of thy KA, and thy
“KA is in them. O Átmu, place thou the arms of thy
“KA about the Osiris,¹ and let him live with his KA for

¹ Or, Hathor.

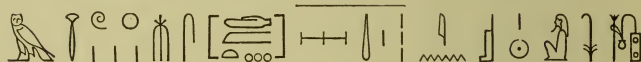


“ever. O Átmu, unite thyself to the Osiris, protect
 “thou him, and let [not] come to him any evil thing
 “whatsoever, even as thou unitest thyself to Shu and
 “Tefnut.

“Hail, Great Company of the Gods who are in Ánnu,
 “Átmu, Shu, Tefnut, Seb, Nut, Osiris, Horus, Isis,
 “[Set], Nephthys and Horus who dwelleth in the Great
 “House! Hail, Great Company of the Gods who are
 “produced by the God Átmu, extend ye the heart of
 “his child in your name of ‘Pet,’ so that he may shine



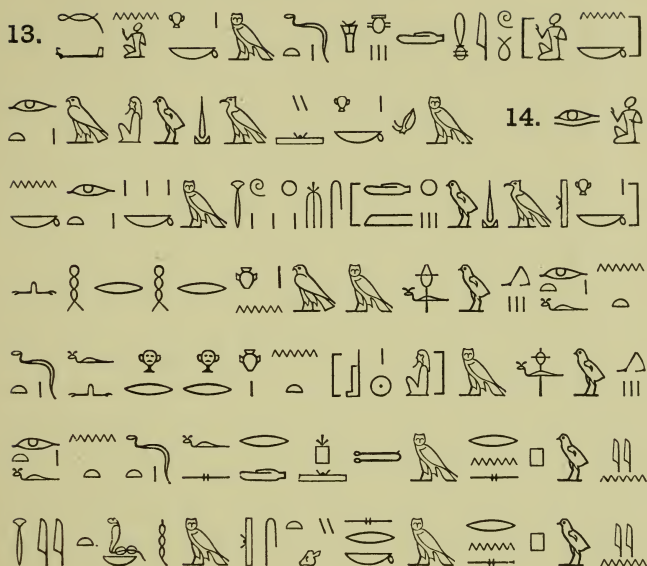
12.



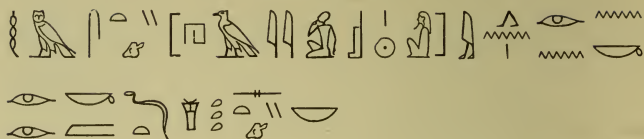
“among you in your name of ‘Paut neteru,’ avenge ye
 “the Osiris on his enemies, protect ye him and defend
 “him, and let not any evil whatsoever happen to his
 “body for ever.

“Hail, Osiris, the Eye of Horus hath been presented
 “unto thee, and it being with thee thy heart shall not
 “stand still.”]

And the SETEM shall perform the anointing [of the
 mouth and eyes of the statue] with **12.** *metchet* oil,
 and *mestem* and green *mestem*, and shall say :—



“Hail, Osiris, **13.** the royal scribe, I have filled thy
 “face with *metchet* oil, and I have bound thereto for
 “thee the Eye of Horus, and thy face is strong. I
 “have painted thine eyes for thee **14.** with *mestem*
 “and with green *mestem*, and thy face is strong. [The
 “heart of Horus rejoiced at the meeting of his Eye
 “with his body, and the heart of the Osiris shall rejoice
 “at the meeting of his Eye with his body, and he shall
 “be made to flourish in its name of Uatchit, and
 “pleasant shall the odour be to thee in its name of
 “‘Sweet smell.’ Hail, Osiris, I have come, and I



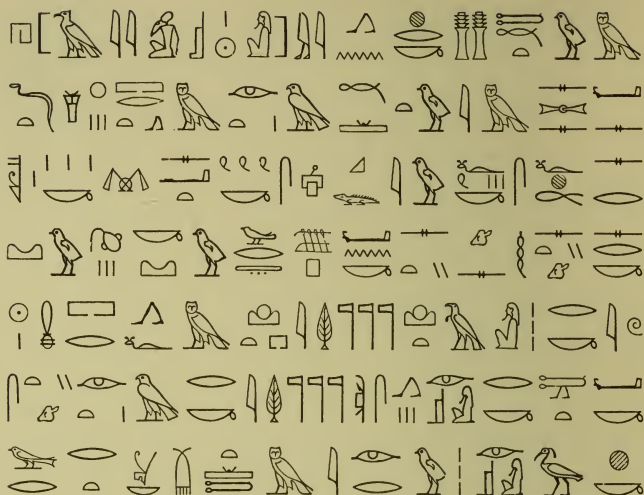
The following text is from the temple of Abydos (Schiaparelli, *op. cit.*, ii., p. 55):—



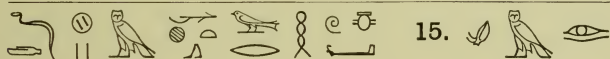
“have anointed thy two eyes with oil of perfumes of
“all kinds.”]¹

“Ye unguents! Ye unguents! Ye which are before
“Horus! Ye which are before Horus! Place ye your-
“selves before the Osiris. I have made him to be
“happy through you, I have made him to become a
“KHU through you, placing his POWER in his body,
“and placing his cuttings before the eyes of all the

¹ From the Louvre Papyrus.



“Hail, Osiris! I have come unto thee, and thou art
 “stablished and filled with the METCHET Oil which
 “proceeded from the Eye of Horus. Thou art filled
 “therewith. It hath knitted together thy bones, it
 “hath gathered together thy members, it hath collected
 “into one place thy flesh, and it hath dissipated into
 “the ground thy noxious humours. Thou hast absorbed
 “the odour thereof, and the sweet odour thereof is on
 “thee, even as it is with Rā when he appeareth on the
 “horizon among the gods of the horizon. The odour
 “of the Eye of Horus is to thee among the gods who
 “are in the following of Osiris. Unto thee belongeth
 “it to take possession of the URERTU Crown. Thou art
 “equipped with the attributes of Osiris, and thou art

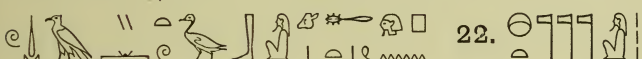
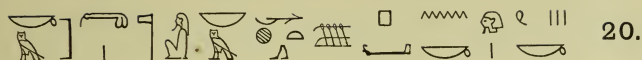


"a KHU there (i.e., on the horizon) more than the
 "[other] KHU by the command of Horus himself, the
 "lord of men and women. O Unguent of Horus! O
 "Unguent of Set! Horus hath power (?) over his Eye,
 "and he hath carried it off out of the hands of his
 "enemies. The hidden things of Set are not in it, for
 "Horus hath filled it, and it is equipped with his uraei.
 "The Eye of Horus hath united its odour unto thee, it
 "hath overthrown [for thee thine enemies], thou art
 "bold against thine enemies. The Osiris is anointed."

The following shall be said twice after anointing [the
 eyes of the statue] with **15.** *mestem* :—



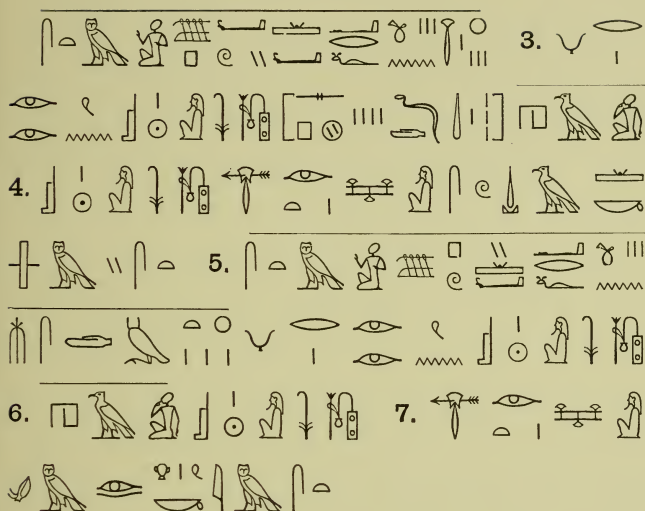
“Hail, Osiris, the royal scribe, who hast been brought
 “forth by thy mother on this day, **16.** thou hast been
 “made a being with knowledge [among] those who have
 “not knowledge. Thou hast been made strong by
 “Seb, who was the head of the first-born of the Great
 “Company of the Gods. **17.** He hath attached for
 “thee thy head to thy bones, and he saith unto thee,
 “‘The Great Company of the Gods heareth.’ He hath
 “given unto thee thy head, **18.** he hath gathered
 “together for thee thy limbs (or, flesh). Horus is at
 “peace with thee, and he hath given unto thee thy
 “head, and hath collected **19.** for thee thy flesh.



“Thy KA shall not be smitten in the presence of any
“god after thou hast received thy head and thy flesh.”

20. To be recited four times:—

“Thou hast life before Horus, and thy mother giveth thee birth on this day. She maketh thy two eyes to be in **21.** thine own arms, in the arms which are made for thee. Thou art made a being with knowledge [among] those who have not knowledge. Thou hast been made strong by Seb, who was the head of the first-born of **22.** the Great Company of the Gods. He hath attached for thee thy head to thy bones; Seb is at peace with thee. He hath set in order thy head, **23.** and he guideth thee. Horus is

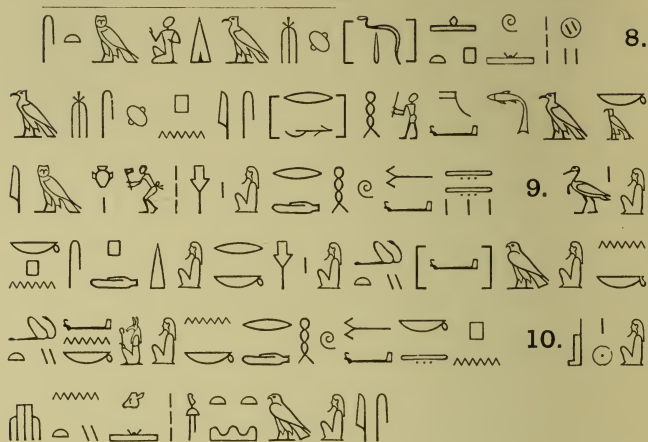


And the SETEM shall take a bag of *watch*, **3.** and shall open the mouth and the two eyes of the Osiris, the royal scribe, four times, and shall say :—

“4. Hail, Osiris, the royal scribe, the Eye of Horus hath
“ been presented unto thee, and thou art strengthened by
“ what is therein.” 5.

And the SETEM shall take a bag of *mestemet*, and open the mouth and the two eyes of Osiris, the royal scribe, [saying] 6. :—

“Hail, Osiris, the royal scribe, 7. the Eye of Horus
“hath been presented unto thee, and thy face hath been
“painted with it.”

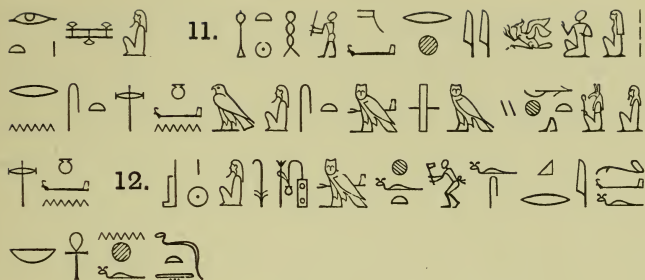


And the SETEM shall place the AMES sceptre [on the statue] and shall say :—

“Join thyself [to it], join thyself [to it], 8. to the
 “AMES of *âser* wood, smiter of the rebels, divine power
 “which ruleth the two lands. 9. Thy soul is provided
 “with divine power. The two-fold strength of Horus
 “is to thee, the two-fold strength of Set is to thee, and
 “thou rulest this earth, 10. O Osiris Khenti Àmenti;
 “behold Horus.”

And the SETEM shall place the HEB staff [on the statue] and shall say :—

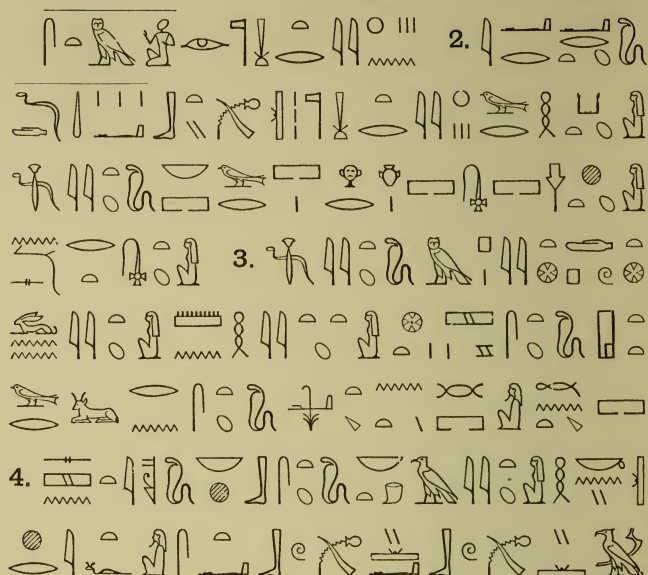
“Join thyself [to it], join thyself [to it], O Eye of



“Horus, 11. the White One, which smiteth the Rekhiu.
“The name thereof is, ‘Horus taketh vengeance on those
“who are in the following of Set,’ and 12. the Osiris,
“the royal scribe, is avenged on his enemies, and he
“leadeth each of them captive, and he shall live for
“ever.”

And the SETEM shall place the MEN [on the statue],
and shall say :—

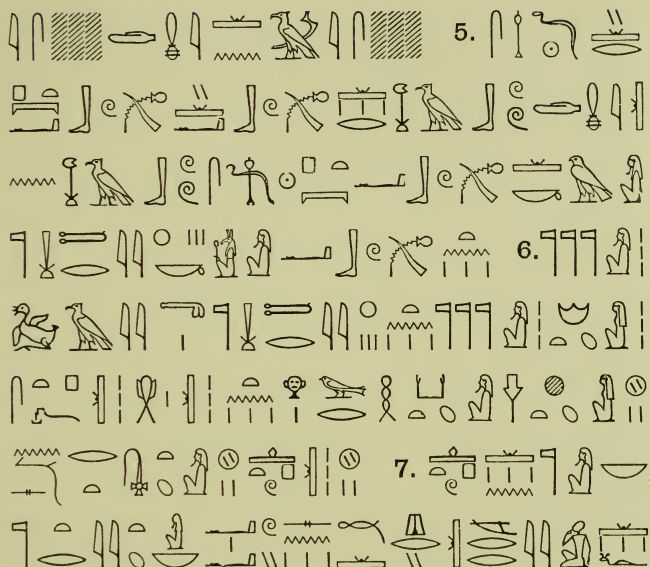
“**13.** The Osiris, the royal scribe, is Horus, the son
“of Tem, is Khnemu who fashioned the gods. **14.** I
“have given unto thee thy mouth, opened for thee is
“thy mouth, constituted is thy mouth, constituted is



And the SETEM shall cense the 2. uraeus, and shall say :—

“Purificatory censings to the goddess Ur-ḥekat, to
 “Uatchit, Lady of the Great House which is in the
 “House of Flame. And to Sekhit-Nesertit- 3. Uatchit
 “in the city of Pit-Ṭeput. And to Unnenit-Menḥit-
 “Nut-shesit (?) in Ḥett-ur. And to Resenit-Meḥenit-¹
 “4. Seshentâ, Khebset, [Ḥetepet]. And to Tait who
 “is hymned before her father. [Thy] purifications are
 “the purifications of the MAĀS; the MAĀS being

¹ The text is corrupt here.



“bound [on thee] 5. heaven shineth brightly. [Thy]

“purifications are the purifications of the KHABU; the

“KHABU being bound [on thee] heaven shineth brightly.

“Horus purifieth thee and Set censeth thee. Purified

“are ye, O male 6. gods, censured are ye, O goddesses.

“Ye have obtained your fluid of life (*sau*)

“through Ur-ḥekat, Sekhit, through Ur-ḥekat,

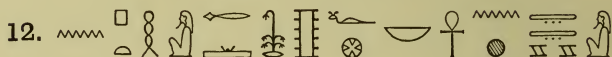
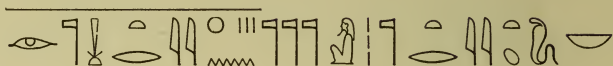
“Sekhit;

“[through] Nesertit, [through] Nesertit,

“[through] Hetepit, [through] Hetepit.

“7. Offerings be to every god and to every goddess,

“and their hands shall be filled with the love of him



“(i.e., the Osiris), and there shall be offerings [and] a
 “happy face to the Osiris, 8. the royal scribe, [and
 “he shall be] happy on this day.”

And offerings of incense shall be made to all the gods
 and all the goddesses, viz. :—

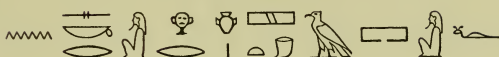
9. To Ámen-Rā, Lord of the Throne of the Two
 Lands, at the head of Ápt.

10. To Átmu, Lord of the Two Lands of Ánnu.

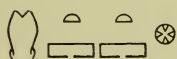
11. To Rā-Heru-Khuti.

12. To Ptah the Great of his South Wall, Lord of
 the life of the Two Lands.

13. 

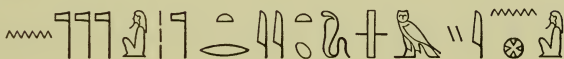
14. 

15. 



16. 



17. 

18. 



13. To Osiris (Prince of Eternity).







14. To Seker within his Secret Place.

15. To the Gods and Goddesses who dwell in Āḳertet.

16. To the Gods and Goddesses who dwell in the House of the Ka of Ptaḥ (Memphis).

17. To the Gods and Goddesses who dwell in Ān (Heliopolis).

18. To the Gods and Goddesses who dwell in Kher-āḥauu (Babylon).

24. 
25. 
26. 
27. 
28. 
29. 

24. To the Gods and Goddesses who dwell in *Het-ent-henen* (Herakleopolis).

25. To the Gods and Goddesses who dwell in *Tepi-äh* (Aphroditopolis).

26. To the Gods and Goddesses who dwell in *Sesnu* (Hermopolis).

27. To the Gods and Goddesses who dwell in *Äbtu* (Abydos).

28. To the Gods and Goddesses who dwell in the South.

29. To the Gods and Goddesses who dwell in the North.

c 2. 

[illegible]

c 4. 

c 5. 

c 6. 

c 7. 

c 8.

[illegible]

[To H̑et-H̑ert (Hathor), in the front of the Boat
of Rā.

[To Hu, in the front of the Boat of Rā.

[To Sau, in the front of the Boat of Rā.

[To Khensu, in the front of the Boat of Rā.

[To Thoṭh, in the front of the Boat of Rā.

[To Isis, in the front of the Boat of Rā.

[To Nephthys, in the front of the Boat of Rā.

[To the chief gods who are in following of the Boat
of Rā,


d 1. 




d 2. 



d 3. 

d 4. 

d 5. 

d 6. 

[To the Cabin of Rā, the Boat of Rā, the Sekhtet Boat, the Mātet Boat.

[To the KHEMU URṬU, to the KHEMU SEKU.

[To the Great Company of the Gods.

[To the Little Company of the Gods.

[To the great, secret Pylons in Ānnu.

[To the Souls of Ānnu, Lords of Ḥet-Āt.

[To the Souls of Ānnu, Lords of Āḥa.]¹

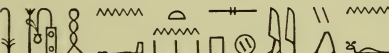
¹ From the Louvre Papyrus.

 4.





 5. 





 6. 



“purify ye him, 4. and cense ye him. O grant that
 “he may pass before Rā with his company of gods as
 “a *sāhu* endued with breath, and that he may find the
 “opportunity to be before you. 5. Grant ye that the
 “Osiris, the royal scribe, may be with you, [from] the
 “moment when he cometh.”

And the SETEM shall go round the Osiris, the royal scribe, four times, with incense [on the flame, and he shall say] four times:—

“6. Hail, royal scribe, I have opened for thee thy
 “mouth, and I have made thy mouth to balance con-



“formably to thy teeth. Rā hath opened thy mouth,
 “and he hath unclosed for thee thy two eyes. The
 “mouth of 7. the Osiris, the royal scribe, hath been
 “opened, and his heart is in his body for ever.”

And the SETEM shall perform the censuring of the
 statue, saying :—

“Pure, pure is the Osiris, the royal scribe,

“Pure, pure is his KA.

“8. I have shrouded thy head in the incense which
 “is sweet of smell, and the dew of the god is on thy
 “members, and they absorb(?) [it]. Thy head is lifted
 “up, O Osiris, the royal scribe, 9. by means of the
 “incense. Horus-Set, who is at the head of the Land
 “of the South, purifieth thee. The incense cometh, the

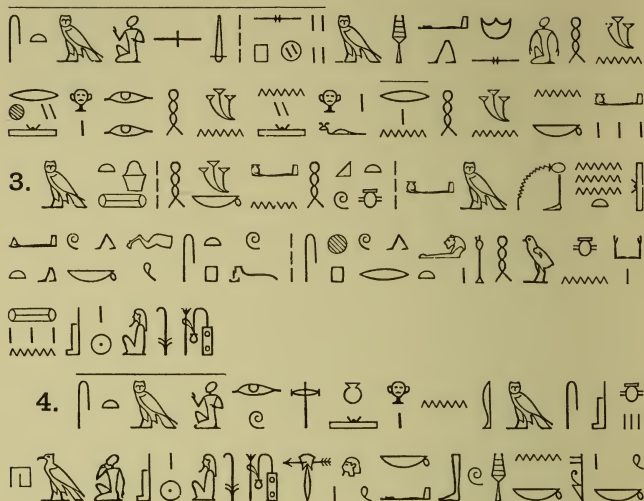


Plate XII. 1.



“incense cometh. The ear of corn cometh, the ear of
 “corn cometh. The ĀMAKH cometh, the ĀMAKH cometh.
 “The MENT-UR cometh, the MENT-UR cometh. 10. The
 “member which proceedeth from Osiris cometh.

“Horus shroudeth the statue with his Eye, and
 “Horus censeth the statue with his Eye. Hail, Osiris,
 “the royal scribe, **Plate XII. 1.** thou art shrouded
 “with the Eye of Horus, thou art censed with the Eye
 “of Horus, thou art filled with the Eye of Horus, and
 “thou art filled with it like a god. The odour thereof
 “cometh to thee, the Eye of Horus **2.** cometh to thee,
 “O Osiris, the royal scribe.”



And the SETEM shall say four times, standing up, [having been] seated:—

“An offering is made with thy two eyes.”

The Chapter of making an offering **3.** with bread-cakes, of making an offering with beer, of making an offering with libations, of thy making to come the chosen joints, and of bringing these before the altar of the food of Osiris, the royal scribe.

4. And the SETEM shall perform the ceremony of *netch hrà* with the NEMES vase [on the statue, and shall say]:—

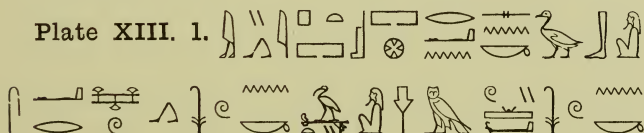
“Hail, Osiris, the royal scribe, thy head hath been



“presented unto thee, thy bones have been offered to
 “thee, thy members have been made to grow for thee.
 “5. The Eye of Horus hath purified thee, and I have
 “brought it unto thee, coming forth from Nu, that
 “which came forth originally from Ātmu in its 6. name
 “of NEMES, the beautiful NEMES which came forth from
 “Rā. Beautiful is thy heart possessing it, the Eye of
 “Horus hath stablished it upon its seat, and it hath
 “stablished thy heart for thee, O Osiris, the royal
 “scribe. Thy head hath been purified for thee 7. with
 “them (i.e., the vases), and there shall be no destruc-
 “tion to thee. Osiris, the royal scribe, the Eye of



Plate XIII. 1.



“seat in the West, in his seat 11. in the East, and in
 “every place wherein his KAU dwell. [Thou] livest for
 “ever.

“The NEMES vase cometh, the NEMES vase cometh.

[The holy vase cometh, the holy vase cometh.]

“It cometh as a thing of Light, it cometh as a thing
 “of Light.

“It cometh as the Eye of Horus, the White One,
 “[which proceedeth from the city of Nekheb. The
 “KHENEM cometh who dwelleth in [Het-ka-Ptah (Mem-
 “phis) and in] Annu. Plate XIII. 1. The Apt cometh.
 “It (i.e., the NEMES) giveth thee Seb, it maketh to
 “approach to thee Thoth.



“ It maketh thee to be powerful [in its name of] Sekhet.

“ It sendeth thee onwards [in its name of] Bast.

“ It beautifieth thee [in its name of] Nefer-Temu.

“ It guideth thee [in its name of] Net.

“ It maketh thee to rejoice [in its name of] Nebt-
“ Nehut.

“ 2. It protecteth thee [in its name of] Khuttit.

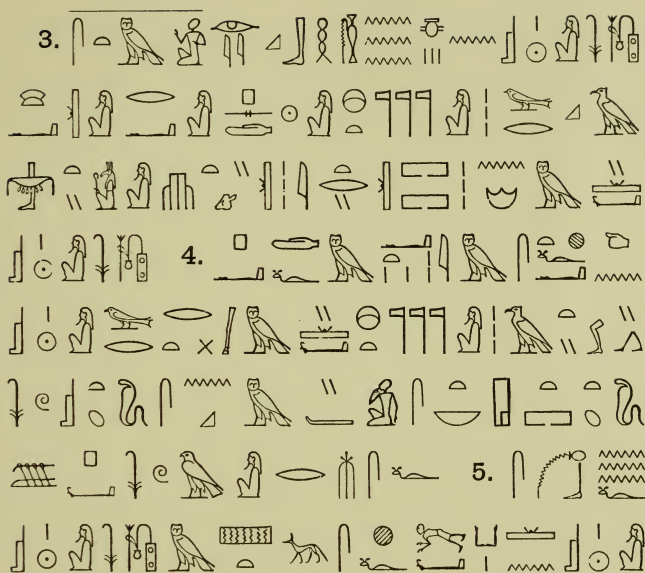
“ It maketh thee to have peace [in its name of] Het-
“ Hert Nebt Hetepit. Having been brought unto it, it
“ purifieth [the Osiris] with the incense of him who is
“ in the House of the Aged Prince who dwelleth in An.

“ Pure, pure, is the Osiris, the royal scribe.

“ Pure, pure, is the Osiris, the royal scribe.

“ Pure, pure, is the Osiris, the royal scribe.

“ Pure, pure, is the Osiris, the royal scribe.”



3. And the SETEM shall pour out a libation of water to [the statue of] the Osiris, the royal scribe[, and shall say]:—

“ Rā riseth, and Rā shineth upon the Company of the
“ Gods. Great is the height (?) of Nubti, who is at the
“ head of the Āterti. The Osiris, the royal scribe,
“ delivereth his 4. seed (?) which is in his members
“ that are in him. Osiris graspeth the Urerit Crown.
“ The Company of the gods renew him, Isis putteth
“ forth her breast for him, Nephthys giveth him suck,
“ and Horus receiveth him for his son. 5. Horus
“ purifieth the Osiris, the royal scribe, in the Lake of



"the Jackal[s], he draweth out the KA of the Osiris,
 "the royal scribe, from the Lake of the Tuat, and
 "behold, he draweth the flesh of the Osiris, the royal
 "scribe, through 6. that divine body which is on the
 "arms (or, shoulders) of Rā. When he appeareth on
 "the horizons his rays of light illumine the Two Lands,
 "and light up the faces of the Company of the Gods.
 "He beareth along the KAU of the Osiris in his body,
 "and he maketh for me (*sic*) a habitation 7. which
 "shall comprehend the Two Lands.

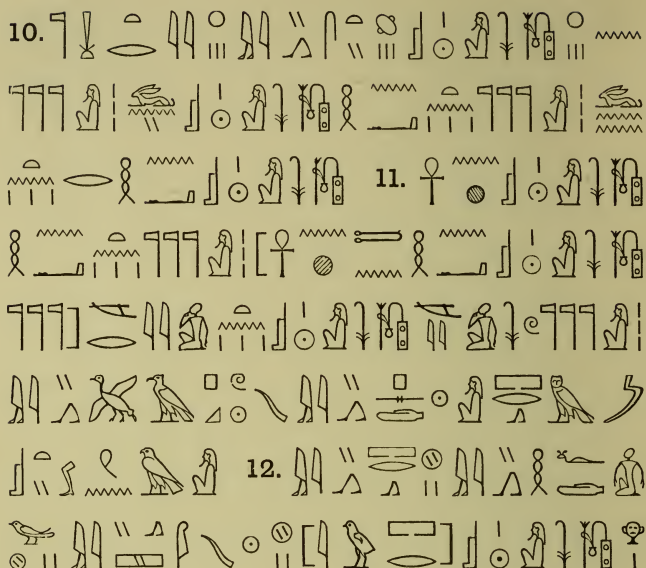
"The Khemu-sekti shall be thy guide, O Osiris, the
 "royal scribe, when thou settest out for the Sekhet-
 "Āanru, transporting the gods who are on the hori-



“zons, and travelling through the heights of heaven.
 “8. Perfect is [the statue of] the Osiris, the royal
 “scribe, [yea] perfect; it is not in decay (?), but is
 “strong, and at its head is the Osiris, the royal scribe.
 “It is not in decay (?), and at its head is the Osiris,
 “and his KAU shall come forth to it.”

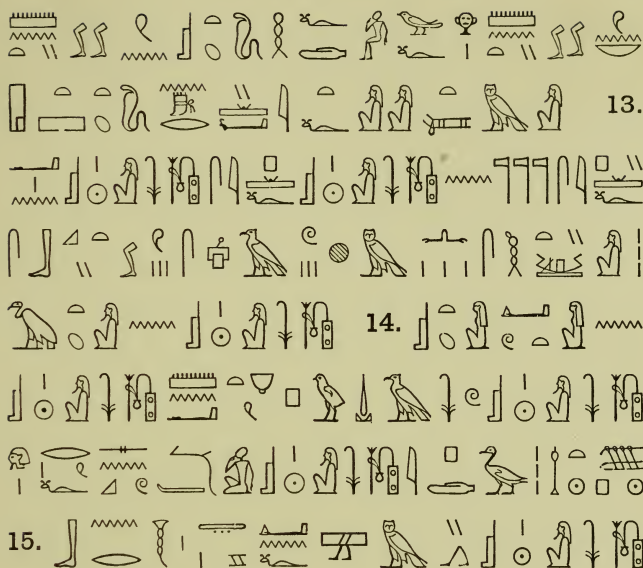
9. And the SETEM shall perform the ceremony of
 censings the [statue of the] Osiris, the royal scribe[, and
 shall say] :—

“The fire is made, the fire blazeth up, the incense is
 “on the flame, and it burneth on the flame. Thy
 “odour cometh, O Osiris, the royal scribe, in the form

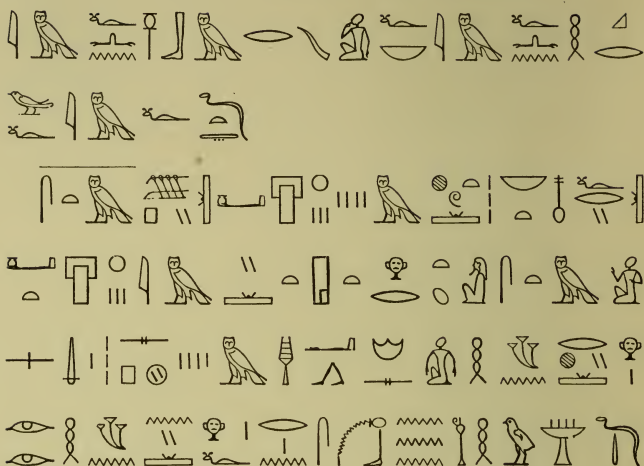


“**10.** of incense, the odour of the Osiris, the royal
 “scribe, cometh [in the form of] incense of the gods.
 “The Osiris, the royal scribe, is with you, O ye gods,
 “be ye with the Osiris, the royal scribe. **11.** The
 “Osiris, the royal scribe, liveth with you, O ye gods,
 “live ye with the Osiris, the royal scribe, O love ye
 “the Osiris, the royal scribe, O love ye him, O gods.

“The *pequ* garment (?) cometh, the God of Light
 “cometh, who proceedeth from the thighs of Horus.
 “**12.** He who hath appeared cometh, he who hath
 “appeared cometh. He who was in a state of weakness
 “cometh, he who was in a state of weakness cometh.



"The Light cometh, the Light cometh. The Osiris, the
 "royal scribe, hath appeared on the thighs of Isis, and
 "he sitteth on the thighs of Nephthys. My father Tem
 "graspeth the **13.** hand of the Osiris, the royal scribe,
 "and he leadeth the Osiris, the royal scribe to the gods,
 "and the swift legs of the Akhemu-sekti gods lead
 "him on his way. O Mother of the Osiris, the royal
 "scribe, **14.** Isis, give thou thy breast to the Osiris,
 "the royal scribe, and let the Osiris, the royal scribe,
 "put forth his mouth and suck milk [therefrom]. A
 "white bird illumineth and **15.** [maketh] pleasant the
 "earth; may he make the Osiris, the royal scribe, to



“walk therein. And there shall be no sickness of any
 “kind to him therein, and he shall never feel hunger
 “therein.”

[And the KHER HEB shall say :] “O SETEM, take the offerings, fourfold, of good things of all kinds, and make an offering to the Osiris.”

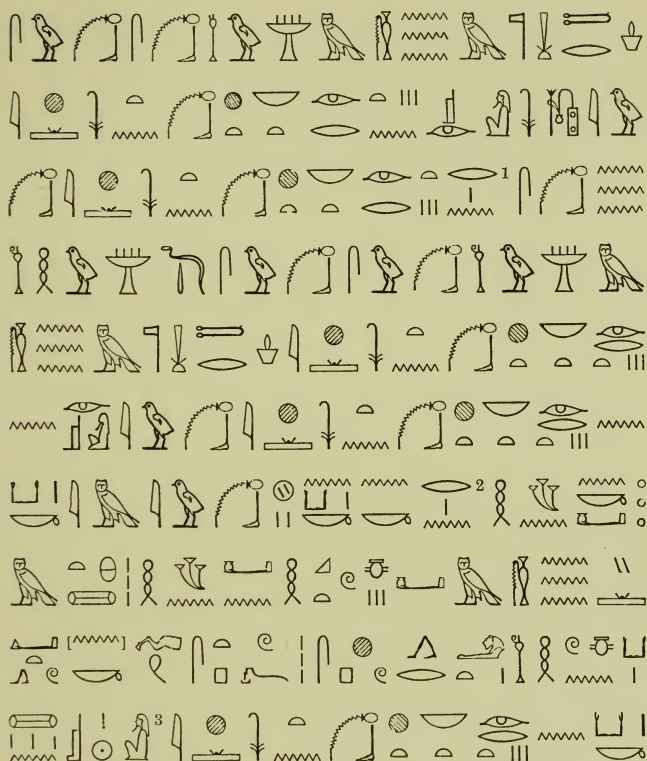
And the SETEM shall say, standing up [having been] seated, four times :—

“An offering is made with the two eyes.”

THE CHAPTER OF PURIFYING THE TABLE (OR, ALTAR).

Then shall be said :—

“Is purified, is purified the table with libation and



“incense. O, a royal purification of everything which
 “is done for the Osiris, the royal scribe; and everything
 “is pure. O, a royal purification for everything which
 “is done.”

¹ See Schiaparelli, *op. cit.*, p. 157.

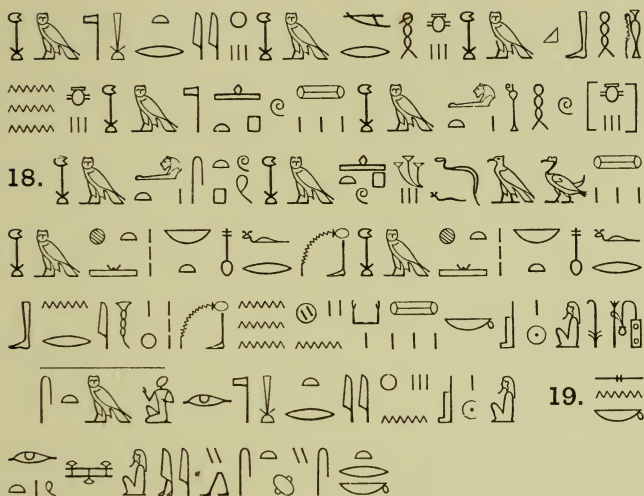
² *Ibid.*, p. 158.

³ *Ibid.*, p. 159. See above, p. 80.



And the SETEM shall bring bread-cakes to the hall of the House of Rā for the Ka-cakes of the Osiris, the royal scribe, and for 16. Rā and his KA (?), and shall say :—

“Hail, Osiris, the royal scribe, I have given unto thee
 “a thousand bread-cakes, a thousand vessels of beer, a
 “thousand oxen, a thousand geese, a thousand changes
 “of apparel, a thousand *gehes* gazelle, a thousand *maū-*
 “*hetch* animals, a thousand *Ru* geese, a thousand 17.
 “*Turp* geese, a thousand *Ser* geese, a thousand pigeons,
 “a thousand pieces of broiled meat which is thy food
 “from the divine block, a thousand bread-cakes from



“(or, in) the Hall, a thousand [pieces of] incense, a
 “thousand vessels of oil, a thousand vessels of water
 “for libations, a thousand offerings, a thousand of the
 “firstlings of the tables(?), **18.** a thousand of the
 “firstlings of the joints of meat, a thousand *hetepu*
 “flowers and cakes of *tchefa* bread, and a thousand
 “things of all kinds beautiful and pure, a thousand
 “things of all kinds beautiful and sweet. Purifications,
 “purifications to thy KAU, O Osiris, the royal scribe.”

And the SETEM shall cense [the statue of] the Osiris,
19. the royal scribe, and shall say :—

“The Eye of Horus hath been presented unto thee
 “and the odour thereof hath come unto thee.”

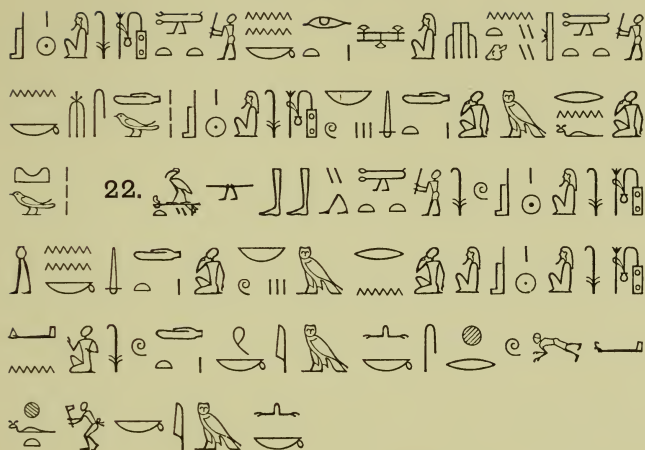


And the SETEM shall purify the holy offerings with incense [and libations], saying :—

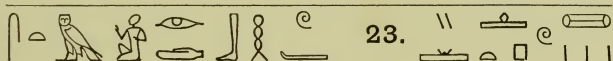
“The holy offerings of the Osiris, the royal scribe, are purified.

“A gift of Rā-Heru-khuti. A gift of the Great “Company of the gods. 20. A gift of the Little “Company of the gods, of the Àter of the South, of “the Àter of the North. Incense and libation! Sweet “is the odour of the writings of Thoth. The divine “book is purified by Thoth, who presenteth it to the “Osiris, the royal scribe.”

21. And the SETEM shall pour water from the vases, saying :—



22.

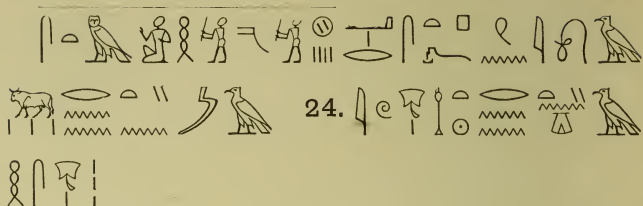


23.

“Hail, Osiris, the royal scribe, I have brought for
 “thee the Eye of Horus, and I have carried away [all]
 “the things which are hateful to the Osiris, the royal
 “scribe, and all the evil things spoken in his name.
 “22. Thoth passeth, and bringeth the Osiris, the royal
 “scribe. I have brought unto thee everything spoken
 “in the name of the Osiris, the royal scribe. I have
 “placed them in thy hand, so that thou mayest over-
 “throw thine enemy.”

And the SETEM shall declare 23. the offerings, and
 shall say :—

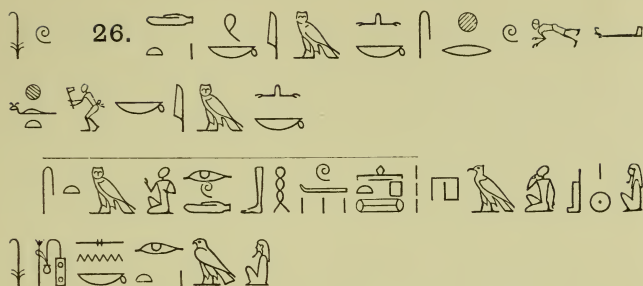
	Ur-âuf joints	Two baskets.
	Hunnut joints	„ „
	Shâi cakes	„ „
	Bener (palm) seeds	„ „
	Wine of the Oasis	Two vessels.
	Wine of the North	„ „
	Tebu cakes	Two baskets.
	Juice of Khepen	Two vessels.
	Beer	„ „
	Well (?) water	„ „
	Hesent	„ „
	Shent	„ „
	Well (?) water in Teshet vessels	„ „
	Water	„ „



And the SETEM shall smite with his hand four times the joint from the ox, and that from **24.** the *maâu* *heteh* gazelle, and that from the *kahes* gazelle.

And the SETEM shall pour water into the vases, and shall say:—

“Hail, Osiris, the royal scribe, I have brought for thee the Eye of Horus, and I have carried away all the things which are hateful to the Osiris, the royal scribe, **25.** and all the evil things spoken in his name. Thoth passeth, and bringeth [the Osiris], the royal scribe. I have brought unto thee everything



And the SETEM shall declare the offerings [and shall say]:—

“Hail, Osiris, the royal scribe, the Eye of Horus hath
“been presented.”

[Here follows the Great List of Offerings.] ¹

Plate XIV.—

1. Libation in Khenti vases	One.
2. Propitiatory offerings	Two.
3. Water	Two vases.
4. Beṭ incense	One vase.
5. Heṭcha unguent	Four vases.
6. Paset cakes	Four vases.
7. Teṭu joints	Four baskets.
8. Shāi cakes	Four baskets.
9. Shensent cakes	Four baskets.

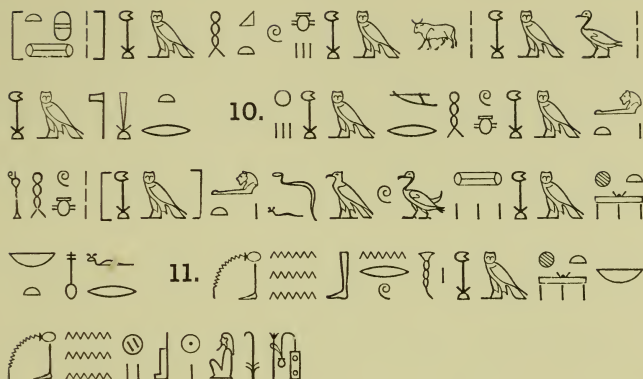
¹ For the hieroglyphic text see pp. 121 ff.

10. Paut cakes	Four baskets.
11. Shenfi cakes	Four baskets.
12. Āurti cakes	Four baskets.
13. Puḵu cakes	Four baskets.
14. Sept cakes	Four baskets.
15. Tautau cakes	Four baskets.
16. Reṭḥu cakes	One basket.
17. Hebnen cakes	Four baskets.
18. Hunni cakes	Four baskets.
19. Paut emkhent cakes	One basket.
20. Shenf cakes	One basket.
21. Ām-tauī cakes	Four baskets.
22. Cakes and roast meat	Five baskets.
23. Shepens beer	Two vessels.
24. Beer	Two vessels.
25. Ābshu wine
26. Wine of the Oasis	Two vessels.
27. Wine of the North	Two vessels.
28. Āmmu (Pelusium) wine	Two vessels.
29. Hamu wine	Two vessels.
30. Suni (Syene) wine	Two vessels.
31. Wine in ṭeshert vessels	Two vessels.
32. Hasent wine (?)	One vase.
33. Shent	One vase.
34. Ṭesher water	One vase.
35. Mensut vessels of water	Two vessels.
36. Āaru unguent	Two vases.
37. Āarti māha unguent
38. Legs of beef	Two (?)



And the SETEM stretching forth his arm with the
 “Suten t̃a hetep” [shall raise his hands to the table of
 offerings and shall say:—

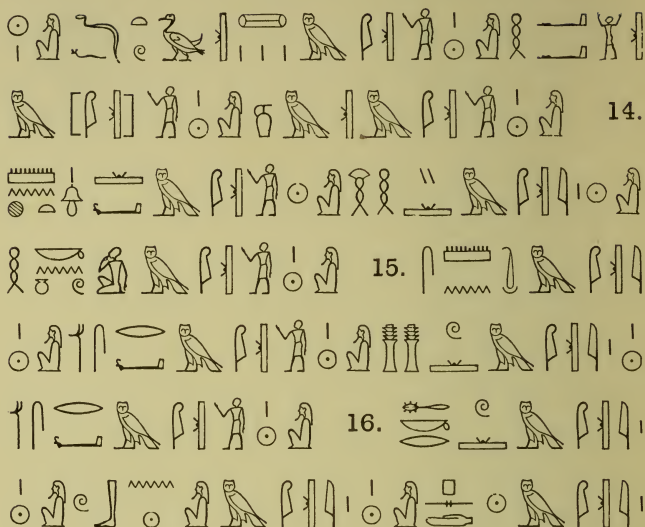
“Are arranged for thee upon the divine table of
 “offerings things of all kinds, good, pure, and sweet,
 “and thy KA hath received them. Thy KA hath been
 “purified, and to thine hands hath been given abun-
 “dance. Thoth hath purified it, he hath made offerings
 “to thy KA, which is pure, and] to Osiris Unnefer, 7.
 “the son of Nut, to Isis, to Nephthys, the divine sisters
 “of Osiris, to Āmen-Rā, the Lord of the Throne of the
 “Two Lands, to 8. Menthu, Lord of Thebes, to Mut-
 “Sekhet-Bast in Asher, to Ānpu, Lord of Ta-tcheser,
 “to 9. Ānpu-āmni-Ut, so that they may give a



“thousand bread-cakes, a thousand vessels of beer, a
“thousand oxen, a thousand geese, a thousand cakes
“**10.** of incense, a thousand vessels of oil, a thousand
“vessels of *hāt* unguent, a thousand *hāt tchefau* cakes, a
“thousand things of all kinds, beautiful, **11.** and pure,
“and pleasant, and a thousand things of all kinds.
“Pure, pure is the Osiris, the royal scribe.”

And the SETEM **12.** shall cense Rā-Heru-khuti in all his names, and shall say :—

“13. O Rā, living in Maāt.



“ O Rā, who feedest upon Maāt.

“ O Rā, who rejoicest in Maāt.

“ O Rā, who art united to Maāt.

“ O Rā, **14.** who art perfect in Maāt.

“ O Rā, who flourishest in Maāt.

“ O Rā, who art hymned in Maāt.

“ O Rā, **15.** who art stablished in Maāt.

“ O Rā, who art strong in Maāt.

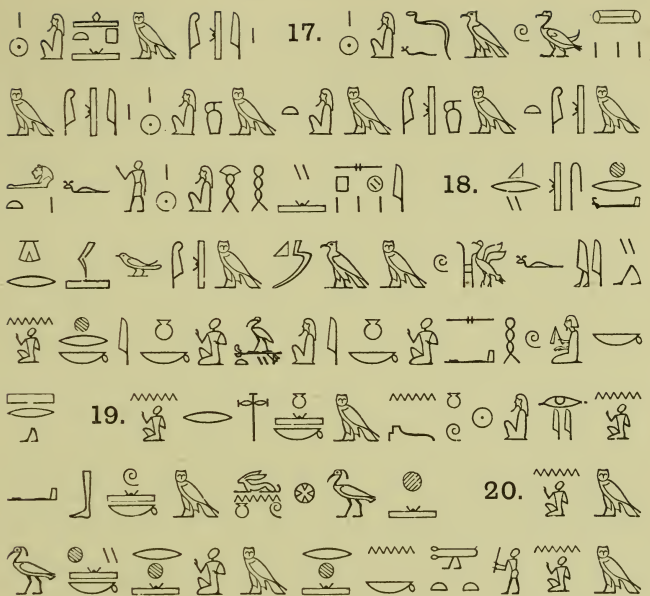
“ O Rā, who art stable in Maāt.

“ O Rā, who art strong in Maāt.

“ O Rā, **16.** who art ornamented with Maāt.

“ O Rā, who risest in Maāt.

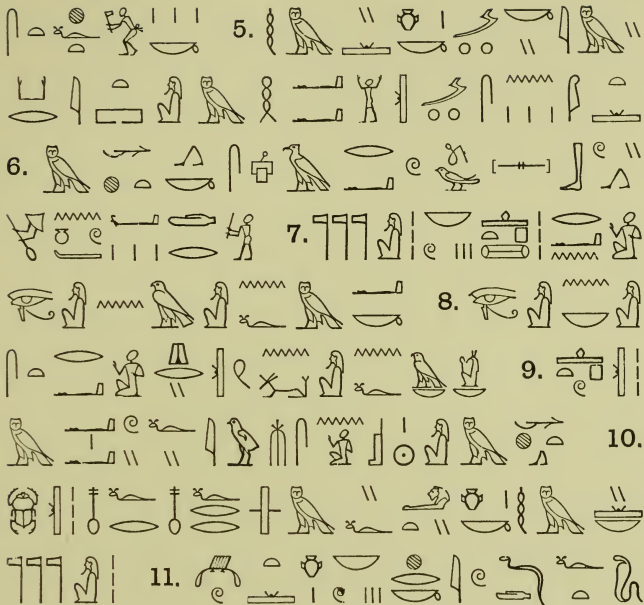
“ O Rā, who shinest in Maāt.



“17. O Rā, who feedest upon Maāt.

“O Rā, who art united unto Maāt, to whose brow
“Maāt is united.

“ O Rā, who makest to flourish destinies (?), who art
“ perfect **18.** in plans, who possessest Maāt in thy
“ being, I have come unto thee. I am Thoth, I am thy
“ *Sāhu*, I have come **19.** forth to avenge thee at [this]
“ season. I have made thine offering in the city of Un,
“ I have provided myself **20.** with thy magical power,
“ I know the knowledge which is thine. I have taken
“ possession of thy strength and of thy handicraft,

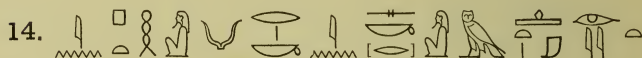
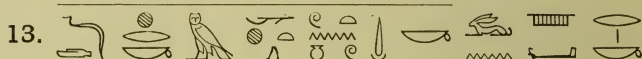
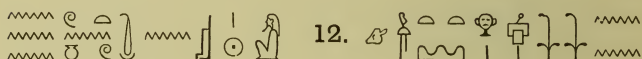
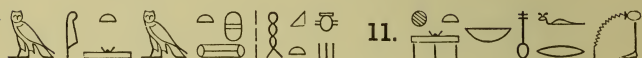


“5. Thy heart is glad when thou seest those who
 “are in thy shrine, who rejoice when they see Maāt
 “6. following thee, [since] evil beareth contentions
 “and destroyeth 7. all the gods [and] the offerings.
 “I have given the Uchat of Horus to him, 8. the
 “Uchat to its Lord. I have given the testicles of Set
 “to him, [the testicles to their Lord]. Horus and Set
 “9. [have] offerings on my hands. I have given birth
 “to Osiris after 10. his beautiful, beautiful trans-
 “formations which take place in him.

“Thy heart is glad, O Lord of the gods, 11. and joy



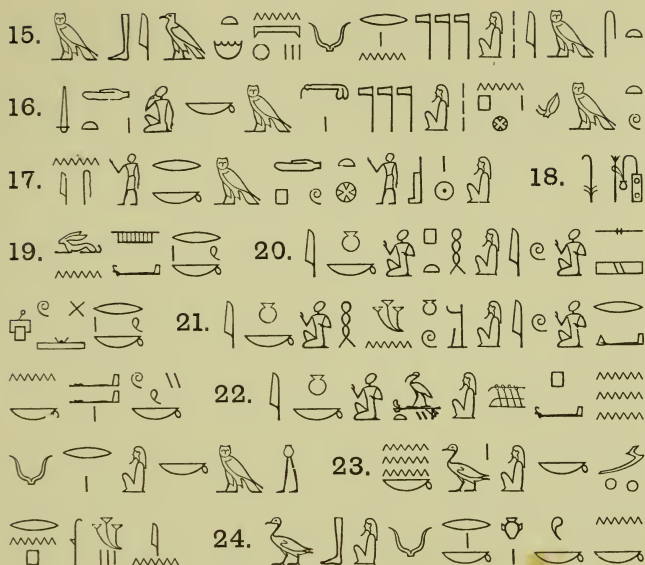
“of all kinds is to thee, for thy uraeus is stablished on
 “thy head, **12.** and it overthroweth all thine enemies.
 “[Thoth] giveth the winds which are in the secret
 “place, **13.** and I make to breathe him that is in the
 “city of Ament. I have fashioned every god and
 “every goddess, each one **14.** with his *Sāhu*, and I
 “make them to rest in **15.** their shrines, and the
 “offerings which belong to them are stablished, and I
 “have provided the KHU (i.e., Spirits) with **16.** their
 “images. And offerings appear at the word, consisting
 “of oxen, a thousand times, **17.** through the good deed



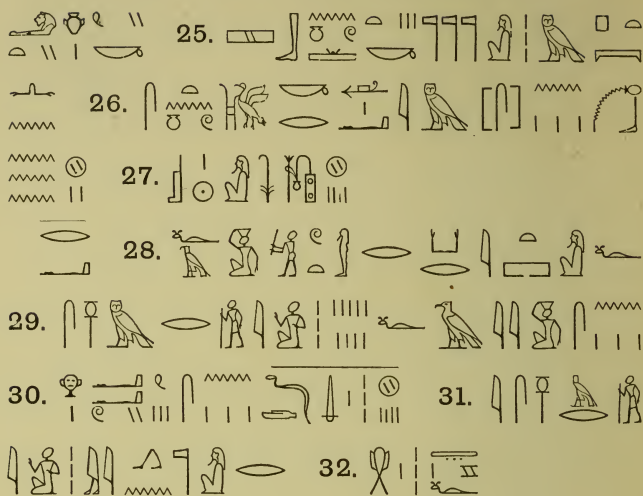
“hath the mastery over his beer, he cometh forth
 “7. as a living Spirit, he performeth his transforma-
 “tion, 8. and he setteth his heart wheresoever his
 “KAU 9. are.”

And the SETEM shall make an offering to Thoth, to
 10. Osiris, and to Maāt, of cakes, and beer, 11. and
 things of all kinds, beautiful and pure, and another
 offering to Osiris Khenti Amenti afterwards. 13. And
 after thou hast made the offering there shall be said by
 thee:—

“14. Ptah hath opened thy mouth, and Seker hath



“opened thy mouth with the tool made of **15.** iron of
 “heaven wherewith he opened the mouth of the gods.
 “**16.** Thou speakest before the gods of the city of Pe,
 “and thou hearest **17.** when thou art called in the city
 “of Tēput. Hail, Osiris, **18.** the royal scribe, **19.** thy
 “mouth hath been opened. **20.** I am Ptah, I have
 “slit open thy mouth. **21.** I am the god Hēnnu, and
 “I have given unto thee thy arms and hands. **22.** I
 “am Thoth, and I receive the water wherewith thy
 “mouth was opened. I have brought **23.** unto thee
 “thy son, who seeth thee renew thyself through
 “**24.** Seb. Thy mouth is opened, thy heart is to thee,



“thy heart [is to thee in the house of hearts]. **25.** Thou
 “dost mingle with the gods in heaven, **26.** and thou
 “canst not be distinguished from them.

“Pure, pure **27.** is the Osiris, the royal scribe.

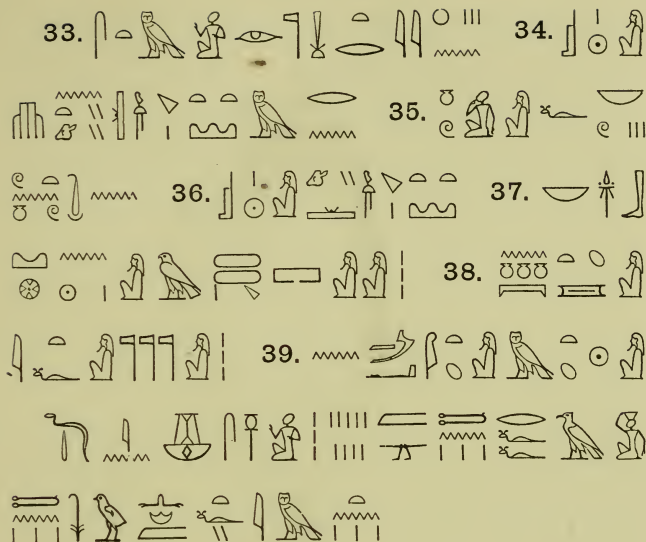
“Pure, pure is the Osiris, the royal scribe.

“Pure, pure is the Osiris, the royal scribe.

“Pure, pure is the Osiris, the royal scribe.”

[Then shall he] cause [the statue of the Osiris]
28. to be carried into its shrine. **29.** The Nine
 SMERIU shall carry it **30.** on their arms, and [the
 KHER HEB] shall say four times:—

“**31.** O SMERIU, the god hath come to **32.** the pro-
 “tection of his earth.”



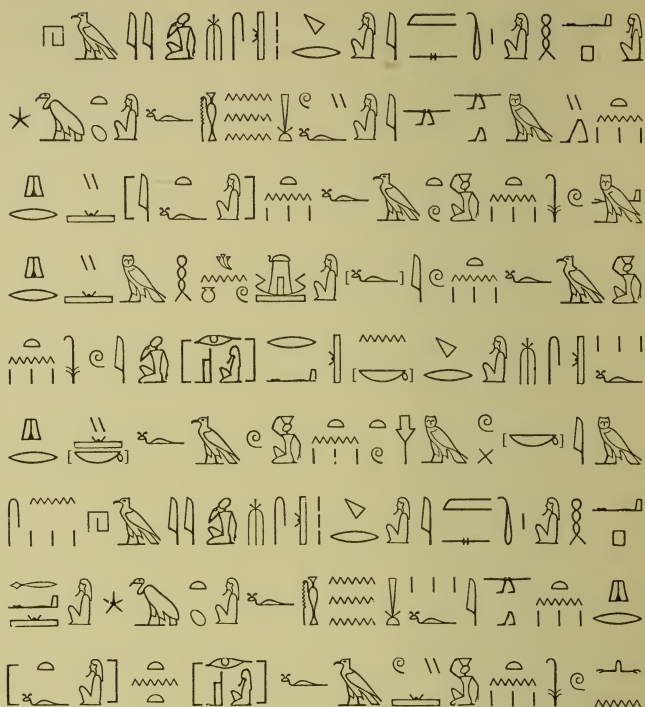
33. And the SETEM shall cense 34. Osiris Khenti
 Amenti in all 35. his names, and he shall make an
 offering 36. to Osiris Khenti Amenti, 37. the Lord
 of Abydos, and to Rā Heru-Khuti, 38. and to Nu,
 the father of the gods, 39. and to Maāt, the mother
 of Rā.

[The following passages are supplied from the Louvre
 Papyrus.¹]

And the KHER HEB shall say:—

“O ye Nine SMERIU, bring along the statue, and
 “carry him, and let him not fall down among you.

¹ Schiaparelli, *op. cit.*, p. 212.



"Hail, ye sons of Horus, Āḳesthā, Hāpi, Ṭuamutef,
 "and Qebḥsennuf, pass on, and come with your father,
 "and carry ye him by means of the sledge, and carry
 "him along. Hail, Osiris, I have placed the sons of
 "Horus with [thee], and they bear thee along, and
 "thou art strong by reason of them. Hail, ye sons of
 "Horus, Āḳesthā, Hāpi-āa, Ṭuamutef and Qebḥsennuf,
 "pass ye along with your father, and bear ye him up,



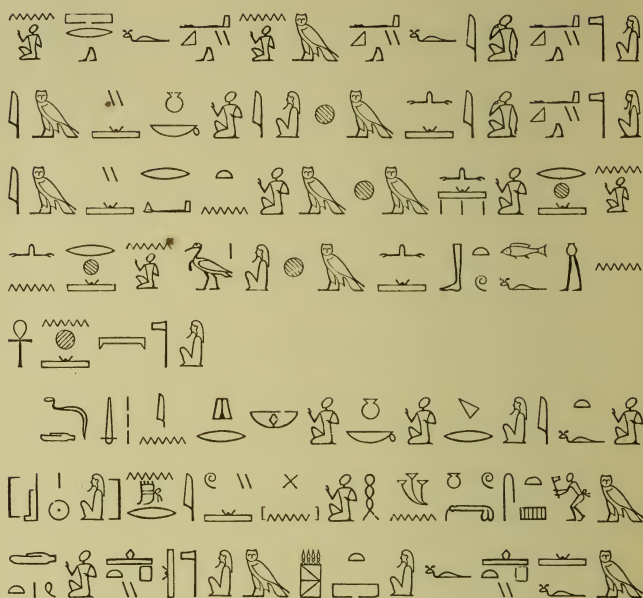
“and let him not slip through your hands (?). Hail,
 “Osiris, they bear thee up, like Horus in the Henu
 “sledge. Thou art raised up by it like the gods in thy
 “name of ‘Seker.’ Thou art united thereto and art
 “made strong in the South and in the North even as is
 “Horus in it.”

And the KHER IEB shall say:—

“O priest, place [the statue] in the Hetchet Chamber.”

And the SETEM shall open the doors thereof and shall
 say:—

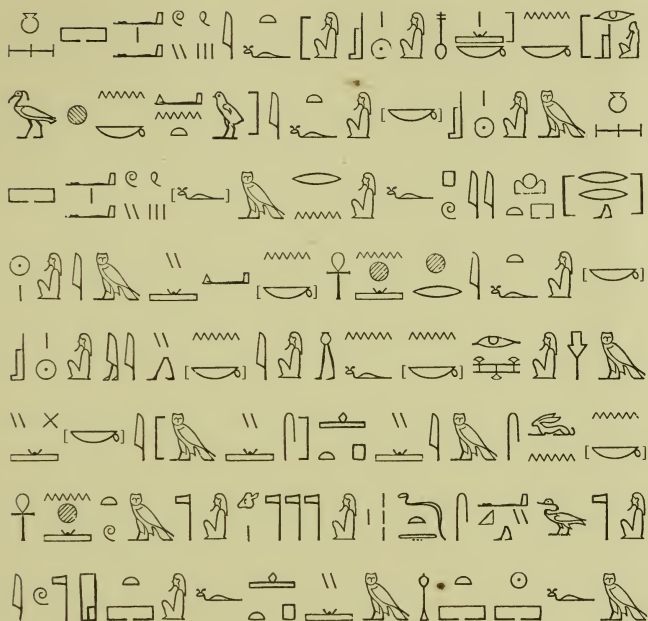
“The doors of heaven are opened, the doors of the
 “House of the god are thrown back wide, and the



"house is opened for its lord. I have come forth [as]
 "he shall come forth, and I have entered in [as] he
 "shall enter in; O may the god enter therein. I am
 "Thoth. I know not whether the god will enter
 "therein, for I have made myself to be a man without
 "knowledge. What I know that soul which is ignorant
 "of the thing that it abominateth knoweth not. And
 "the door is held open by the god."

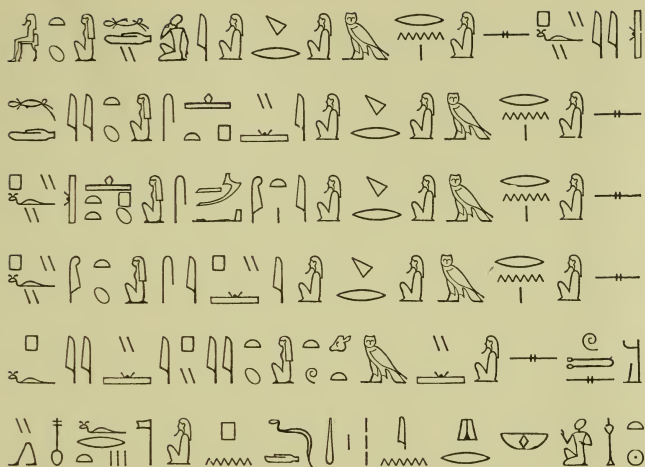
And the KHER HEB shall say:—

"I am Horus, [and] my father [is] Osiris, and I have
 "smitten the phallus of Set with my hand. The god is



"in his house, and he resteth in the arms of his father
 "Osiris. Thy beauty is to thee, O Osiris, and thou
 "hast magical powers, and thy father Osiris placeth
 "thee in his arms in his name of 'Khut' (i.e., horizon)
 "wherein Rā revolveth. Life is given unto thee before
 "thy father Osiris. Thoth cometh unto thee and
 "bringeth unto thee the Eye of Horus, and thou
 "becomest strong through it; thou retest in it; thou
 "hast life like a god at the head of the gods for ever."

Thus is the god made to enter into his divine house,



“Thoth bringeth it to Horus in its name of ‘Holy One.’

“Thoth seizeth it [from Set] for Horus in its name of ‘Seizer.’

“Thoth uniteth it to Horus in its name of ‘Uniter.’

“Thoth maketh it Maāt for Horus in its name of ‘Maāt.’

“Thoth reckoneth it up for Horus in its name of ‘Reckoner.’ ”

[And when the statue hath been placed on the sledge the KHER IĤEB shall say]:—

“The statue is on the sledge; the beauties of this god shall be exalted.”

And the KHER IĤEB shall say:—

- 6.



- 7.

- 8.



- 9.

- 10.



- 11.

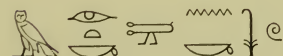
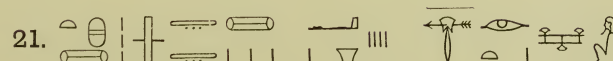
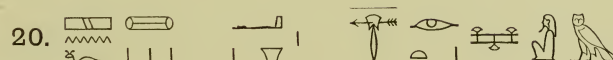
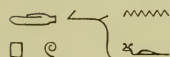


- 12.



- 13.

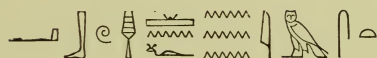







30. ▽ || [Line left blank]

31. 




32. 



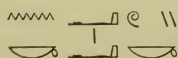
33. 



34. 

[illegible]

36. This row contains several groups of hieroglyphs. From left to right: a single knife; a falcon-headed god (Horus) facing left; two eyes stacked vertically above a spiral; a small jar or bowl; a long staff or scepter; two vertical bars; a lotus flower with leaves pointing left; an eye; a balance scale; a seated female figure; another eye; and a seated male figure.



9.     [Line left blank]

10.  [Line left blank]

11. 



12.   [Line left blank]

13. 

- 14.

𐎧𐎠𐎧𐎠 (From Plate XXV. 3.)

15. 



16. []

17. 

















25. [        ]    |










        |

26. [   |  |]    |      |  |

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27. [      |  |]    |     |

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













28.    |         |

29. [         |      ]

         |

30.              |

 |  |            |

31.               |

32.            |

THE BOOK OF OPENING THE MOUTH.


FROM THE TOMB OF PETĀ-ĀMEN-ĀP.

THE FIRST CEREMONY.

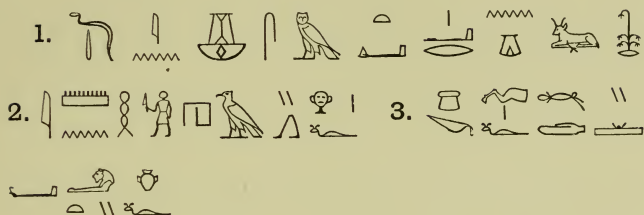
IN the first scene we have represented the four acts of the FIRST CEREMONY. Lying on the ground, with its hind legs tied together, is a bull, and the ministrant who performs the slaughter of the animal has planted his foot on one of its horns, and is cutting off one of its



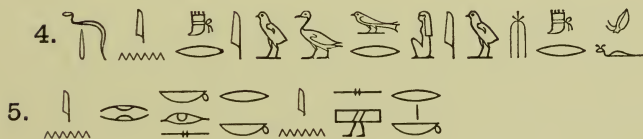
The slaughter of the first bull.

forelegs from the body. Close by lies the body of a goat, the four legs of which are tied together, and near it is its decapitated head. On the right stand the SEM priest , and the KHER HEB priest, and on the left

SPEECH OF THE KHER HEB TO THE SEM PRIEST.



SPEECH OF THE GREAT TCHERÀU (ISIS).



stands TCHERÀU URT, i.e., the “Great Weeper,” in the form of a woman, who personifies Isis. The text reads:—

1. The KHER HEB priest, who holdeth the SEM priest by the arm, saith concerning the slaughter of the bull of the South offered for sacrifice, 2. “Let the slaughterer go up upon him, 3. and let him cut off his Leg and tear out his Heart.”

4. And the TCHERÀU URT shall whisper in his ear and say, 5. “As concerning thy two lips, they shall be restored for thee, and thy mouth shall be in fit state to work again.”

SPEECH OF THE KHER HEB.



SPEECH OF THE KHER HEB TO THE SEM PRIEST.

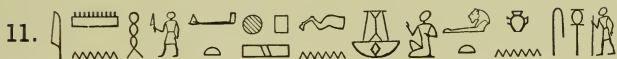




6. And the KHER HEB shall say: "Bring hither an antelope, and cut off his head; 7. and bring hither a SMEN goose, and cut off his head."

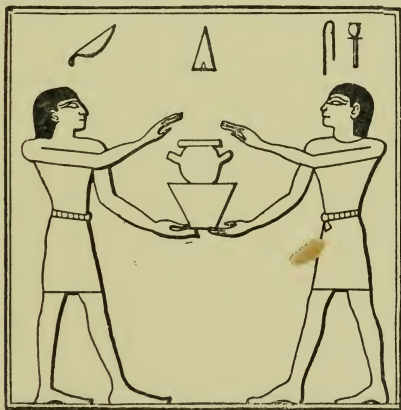
8. And the KHER HEB shall say on behalf of the SEM priest: 9. "I have seized them for thee, I have brought unto thee the enemies. For his reward hold 10. his hands, his head. I have slain them for thee, O TEM, nevermore shall there be uprising against this god."

The next acts in the ceremony are illustrated by two scenes. In the first we see the ministrant who slew

THE SLAUGHTERER GIVES THE HEART AND LEG
TO THE PRIESTS.




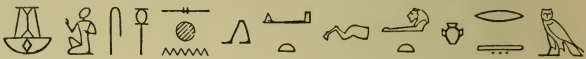
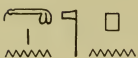
the animal, and is indicated by the knife , handing over the Heart of the bull in a vase, , to the SMER



The slaughterer giving the Heart to the Smer priest.

ministrant. In the second we see the slaughterer handing over the Leg of the bull to the KHER HEB priest. The text continues:—

“11. The slaughterer shall then give the Leg to the
“KHER HEB priest, and the Heart to the SMER minis-

12. 
13. 
- 



The slaughterer giving the Leg to the Kher heb.

"trant. 12. Behold the Leg is in the hand of the
 "KHER HEB priest, and the Heart in the hand of the
 "SMER ministrant, 13. and the KHER HEB priest and
 "the SMER ministrant shall go and place the Leg and
 "the Heart on the ground before this god."

The last act in the ceremony shows us the KHER HEB

SPEECH OF THE KHER HEB TO THE STATUE.

14. 

15. 



The Kher heb offering the Leg and the Smer priest offering the Heart to the statue.

priest offering the Leg to the statue of the deceased, and the SMER ministrant offering to him the Heart in a vase. The text continues :—

14. And the KHER ḤEB priest shall say, "O Osiris,
 "chief KHER ḤEB PETĀ-ĀMEN-ĀP, I have offered unto
 "thee the Leg as the Eye of Horus, and I have made
 "to be brought unto thee the Heart from the interior
 "[of the bull]. 15. Never shall there be uprising
 "against this god, the chief KHER ḤEB PETĀ-ĀMEN-ĀP.

SPEECH OF THE KHER ḤEB TO THE SEM PRIEST.



skin and has the lock of youth on the side of his head, offering the Leg to the statue of the deceased. Behind him stands the KHER ḤEB priest, wearing a tunic, with a belt and a band which passes over his left shoulder, and holding a roll of papyrus in his left hand. He says to the SEM priest:—

“SEM, take the Leg,

“SEM, take the Leg,

“SEM, take the Leg,

“SEM, take the Leg,

“and open the mouth and the two eyes of the KHER
“ḤEB PETĀ-ĀMEN-ĀP therewith,

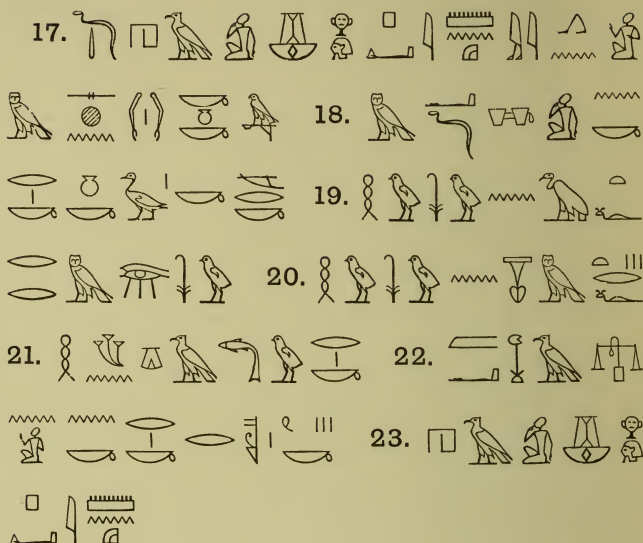
“and open the mouth and the two eyes of the KHER
“ḤEB PETĀ-ĀMEN-ĀP therewith,

“and open the mouth and the two eyes of the KHER
“ḤEB PETĀ-ĀMEN-ĀP therewith,

“and open the mouth and the two eyes of the KHER
“ḤEB PETĀ-ĀMEN-ĀP therewith.”

The text of this section is an address to the statue of the deceased, which is supposed to be said by Horus, who refers to the grief of his mother Isis and of Nephthys.

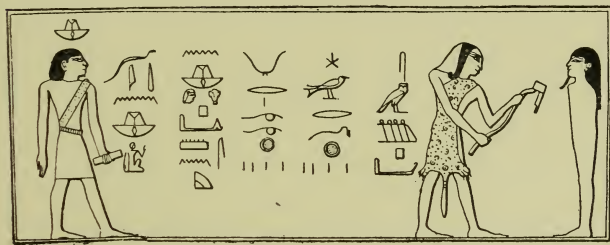
SPEECH OF HORUS TO THE DECEASED.



“17. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP! I have
 “come to embrace thee. I, Horus, 18. have pressed
 “together thy mouth for thee, I am thy son who loveth
 “thee. 19. His mother beateth herself, and weepeth
 “[over] him, and 20. those who were bound together
 “with him beat themselves. 21. Thy mouth was
 “bound together, 22. and I have made to balance
 “for thee thy mouth in conformity with thy teeth,
 “23. O chief KHER ḤEB PETĀ-ĀMEN-ĀP!”

THE THIRD CEREMONY.

The Vignette shows us the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his face the instrument in the shape



The Sem priest opening the mouth of the statue with the Seb-ur instrument.

of an adze, called "SEB-UR." At a little distance from him stands the KHER HEB, who says:—

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"open the mouth and the two eyes,

"open the mouth and the two eyes,

"open the mouth and the two eyes,

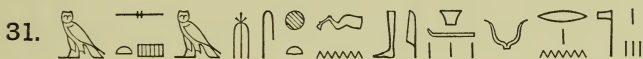
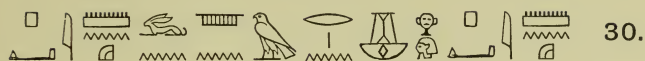
"open the mouth and the two eyes,

"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

"of the chief KHER HEB PETĀ-ĀMEN-ĀP."



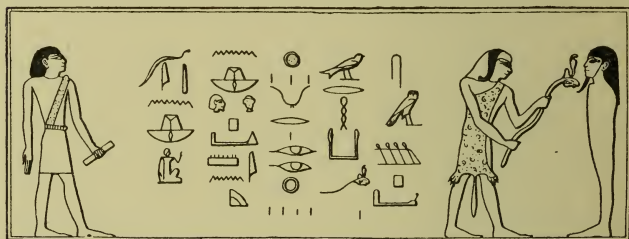
“mouth of the chief KHER ḤEB PETĀ-ĀMEN-ĀP. Horus
 “hath opened the mouth of the chief KHER ḤEB PETĀ-
 “ĀMEN-ĀP, **30.** even as he opened the mouth of
 “Osiris with it, with the iron [which] proceedeth
 “**31.** from SET, with the tool of iron wherewith one
 “opened the mouth of the gods. He (i.e., Horus) shall
 “open thy mouth therewith. **32.** He shall go forward,
 “his word and his body shall be before the Great
 “Company of the gods who are in the House of the
 “Prince (or, Great One), the Aged One in Ānnu (Heli-
 “opolis). **33.** He hath taken possession of the Urerit
 “Crown therein before Horus, the Lord of mankind.”

THE FOURTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SEM.



In the Vignette we have the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his mouth the instrument "UR-HEKAU," i.e., "Great one of words of power," in the form of an axe-handle, having a ram's head at the upper end, surmounted by an uraeus. At a little



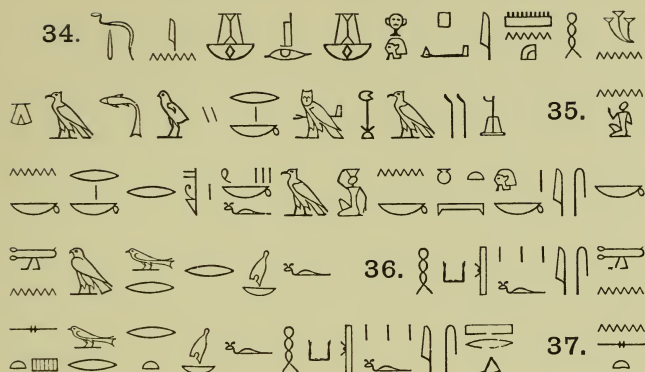
The Sem priest opening the mouth of the statue with the Ur-hekau instrument by the command of the Kher heb.

distance from him stands the KHER HEB priest, dressed as before, who says:—

"SEM, take the Ur-hekau,

"SEM, take the Ur-hekau,

"SEM, take the Ur-hekau,



“and open the mouth and the two eyes,
 “and open the mouth and the two eyes,
 “and open the mouth and the two eyes,
 “and open the mouth and the two eyes,
 “of the chief KHER HEB PETĀ-ĀMEN-ĀP.”

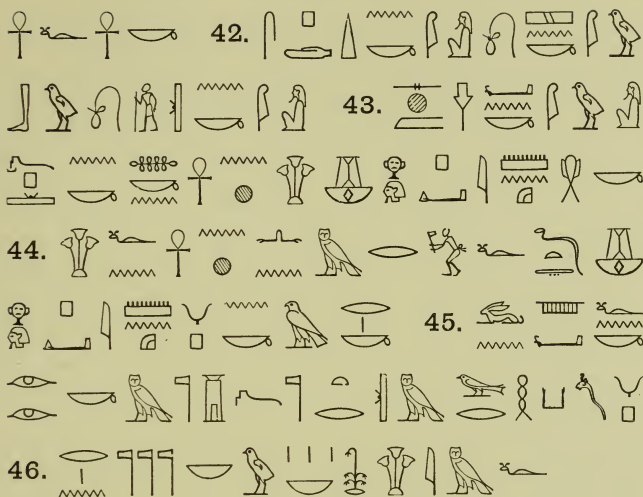
The text contains a speech by the KHER HEB, who says:—

“**34.** Osiris, the chief KHER HEB PETĀ-ĀMEN-ĀP, thy
 “mouth was closed, but I have made to balance
 “**35.** for thee thy mouth in conformity with thy teeth.
 “The goddess Nut hath raised up for thee on high thy
 “head. Behold, Horus hath taken possession of his
 “Urerit Crown, and of **36.** his words of power.
 “Behold, Set hath possession of his Urerit Crown and
 “of his words of power. Behold, it (i.e., the Crown)
 “cometh forth **37.** for thy head, and all the gods
 “bear it unto thee, and they bring thee out, and they



“make thee to live. Thou becomest **38.** as one who
 “possesseth two-fold strength of all kinds, and the
 “fluid of life hath been bestowed upon thee and upon
 “them; [thus is it with] the chief KHER ḤEB PETĀ-
 “ĀMEN-ĀP. **39.** Thou art provided with magical
 “powers, being one who shall not die, and thou hast
 “become [one] with the KA of all the gods. Thou
 “hast risen after the manner of a king of the South,
 “**40.** thou hast risen after the manner of a king of the
 “North, and thou art mighty with [the might] of all
 “the gods and their KAU (or, Doubles).

“Behold, **41.** Shu, the son of Tem [cries] Hail!
 “chief KHER ḤEB PETĀ-ĀMEN-ĀP! This is he, [when]



“he liveth, thou livest. **42.** Shu hath chosen thee.
 “Shu hath ascribed praises to thee. Shu hath made
 “thee to be wonderfully marvellous. **43.** Shu hath
 “made thee most mighty, and the fluid of life hath
 “been bestowed upon thee; [thus is it with] the chief
 “KHER ḤEB PETĀ-ĀMEN-ĀP. Thy fluid **44.** of life is
 “round about him, and he shall never die.

“O chief KHER ḤEB PETĀ-ĀMEN-ĀP, Horus hath
 “opened for thee thy mouth, and **45.** he hath un-
 “closed for thee thy two eyes, with the divine instru-
 “ment of ‘him that is in the divine house’ (i.e., Anubis),
 “with the instrument Ur-ḥeka, wherewith one opened
 “**46.** the mouths of all the gods of the South and of
 “the North.”

THE FIFTH CEREMONY.

SPEECH OF THE KHER HEB.



This is illustrated by three scenes. In the first scene the KHER HEB stands on one side of the statue of the deceased, and the ÂM KHENT priest on the other, and the KHEB HEB says:—


“47. O ÂM KHENT, 48. stand up behind him (i.e., “the statue), and 49. say:—

“‘My father, my father!

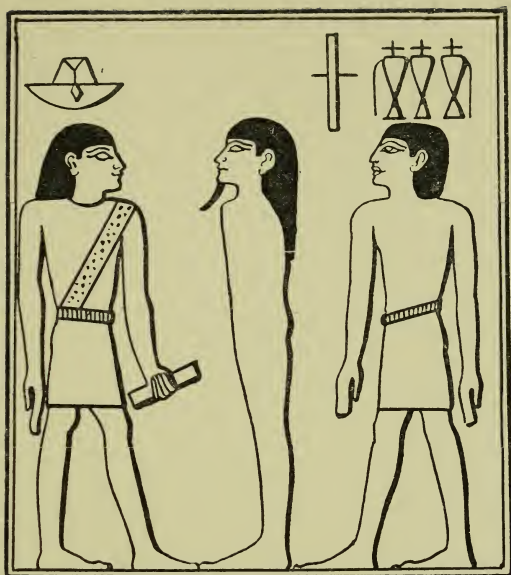
“‘My father, my father!

“‘My father, my father!

“‘My father, my father!’”

In the second scene we see the KHER HEB standing before the statue of the deceased, and behind it the *erpā* , or the “heir” of the deceased, in whose name the KHER HEB says:—

“50. Beateth herself in grief 51. his mother, and “she weepeth over him, and 52. those who were



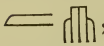

The Kher heb standing before the statue, and the Am Khent behind it.





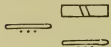

The Kher heb standing before the statue and the Erpā, or "heir," behind it.




“swathed with him (i.e., his sisters Isis and Nephthys)
“beat themselves for him.”

In the third scene the statue of the deceased stands between two priestly officials, viz., the “*ĀM KHENT*,” , and the “*ĀM KHET HERU*,” , the last personifying one of those gods who were “in the following of Horus.” In the name of the latter the *ĀM KHENT* says:—

“53. Isis 54. goeth to Horus, 55. who embraceth
“his father.”

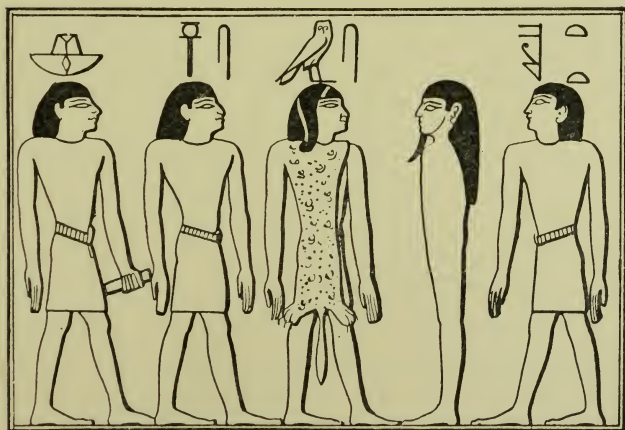
The last two scenes appear to have taken place in the chambers of the tomb which were called “*HET-NUB*,” , “*HET-BETI*,” , “*TA-SHETA*,” , and “*KHER-SEKT*,” .

THE SIXTH CEREMONY.

In this we see the *KHER HER*, the *SMER*, and the *SEM* priests standing before the statue of the deceased, and one of the *MESENTI*, , or “metal workers” behind. Of these the *SEM* and the *KHER HER* say to the *MESENTI*:—



The Am Khet standing before the statue and the Am Khet Heru behind it.



Kher heb.

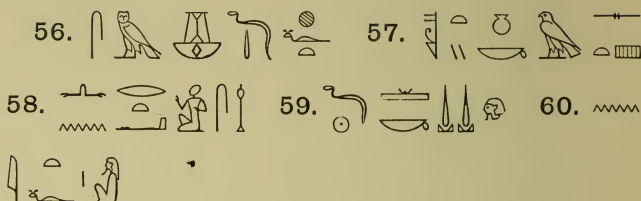
Smer.

Sem.

Statue.

Mesenti.

SPEECH OF THE KHER HEB AND SEM.



"57. I am Horus, [I am] Set, 58. I will not
 "permit that thou 59. illuminest the head of my
 "father."

THE SEVENTH CEREMONY.

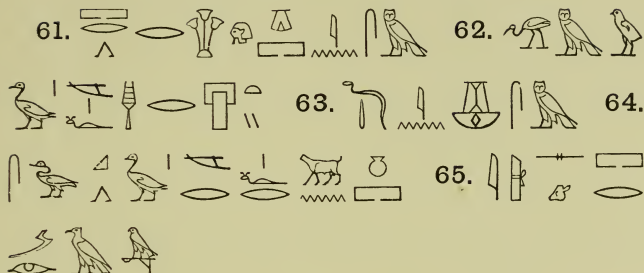
In this we see that the son of the deceased, who is
 here described as "the son who loveth him," and has



The Sa-mer-f before the statue.

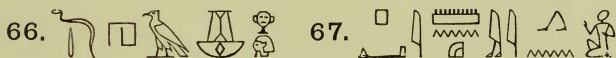
been brought into the chamber, stands before the statue
 of the deceased. The figures behind the statue are those
 of the SEM and KHER HEB. The text continues :—

SPEECH OF THE KHER HEB TO THE SEM.



THE EIGHTH CEREMONY.

SPEECH OF THE SEM.



“61. The SEM shall then come forth from the “chamber, and shall 62. find the ‘SA-MER-F’ (i.e., “the ‘son who loveth him’) standing outside. 63. The “KHER HEB shall say to the SEM, 64. ‘Make the SA- “‘MER-F to enter into the interior of 65. the tomb, “‘so that he may look upon the god.’”

THE EIGHTH CEREMONY.

In the Vignette we see that the SEM has brought the SA-MER-F, whose right arm he grasps with his left hand, into the presence of the statue of the deceased. The KHER HEB takes no part in the ceremony, for it is the SEM priest who says to the statue:—

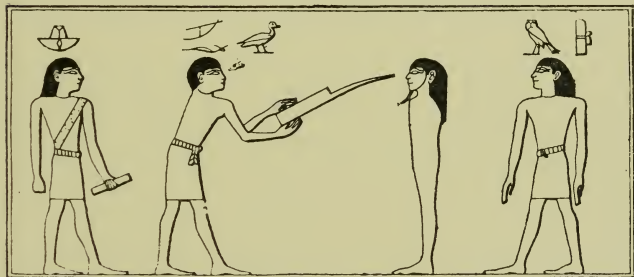
“66. Hail, chief KHER HEB 67. PETĀ-ĀMEN-ĀP.

SPEECH OF THE KHER HEB TO THE SA-MER-F.



with a peculiar instrument which he holds up to the face of the statue with both hands. The text continues:

71. The KHER HEB saith:—



The Sa-mer-f opening the mouth of the statue with an instrument in the presence of the Kher heb and Â-m-âs.

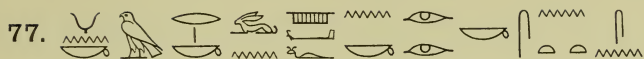
“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

"72. the first time with the instrument TCHETTEF



“for thee thine eyes; 77. Horus hath opened for thee
 “thy mouth, and he hath unclosed for thee thine eyes,
 “which were shut firmly. 78. Hail, chief KHER HEB
 “PETĀ-ĀMEN-ĀP, thy mouth was shut fast, and I have
 “made thy mouth to balance for thee 79. in con-
 “formity with thy teeth. Thou hast opened thy mouth,
 “Horus hath opened for thee thy mouth, and I have
 “stablished thy mouth firmly. 80. Hail, chief KHER
 “HEB PETĀ-ĀMEN-ĀP! Horus hath opened for thee thy
 “mouth; he hath unclosed for thee thine eyes.”

THE TENTH CEREMONY.

In the Vignette the SEM priest stands before the
 statue, and near him is the KHER HEB, who says on
 behalf of the SEM:—

SPEECH OF THE KHER ḥEB FOR THE SEM.

81.

82.

83.

84.



The Kher ḥeb and the Sem priest before the statue.

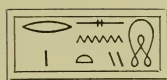
“82. Thy mouth was shut fast.”

[Below is written by itself the word *ḥemaka*, i.e., “shut in.”]

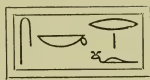
“83. I have made to balance for thee thy mouth “conformably with thy teeth.”

[Below is written by itself the word *kha*, “to measure.”]

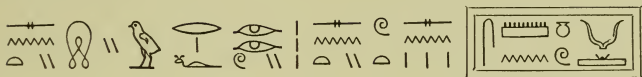
“84. Well founded is thy mouth.”



85. 85.



86.



87. 87.

[Below is written by itself the phrase *re senti*, “mouth foundation.”]

“85. Pressed together is thy mouth.”

[Below is written by itself the phrase *sek re-f*, “pressed together is his mouth.”]

“86. Well founded are his mouth and his two eyes, yea, they are well founded.”

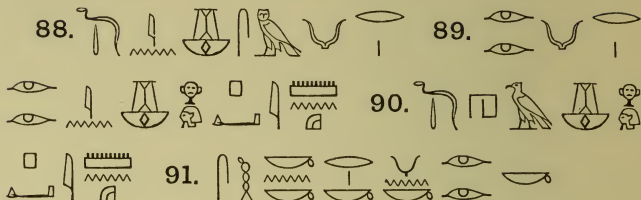
[Below is written by itself the phrase *smennu âp*, “stablished is the opening.”]

“87. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP.”

THE ELEVENTH CEREMONY.

The Vignette shows us the SEM priest standing before the statue of the deceased, to which he makes an offering of the cake, ; behind him stands the KHER HEB priest, who says:—

SPEECH OF THE KHER HEB TO THE SEM.



“88. O SEM, open the mouth 89. and the two eyes,
“open the mouth and the two eyes of the chief KHER






The Sem priest offering a cake to the statue.

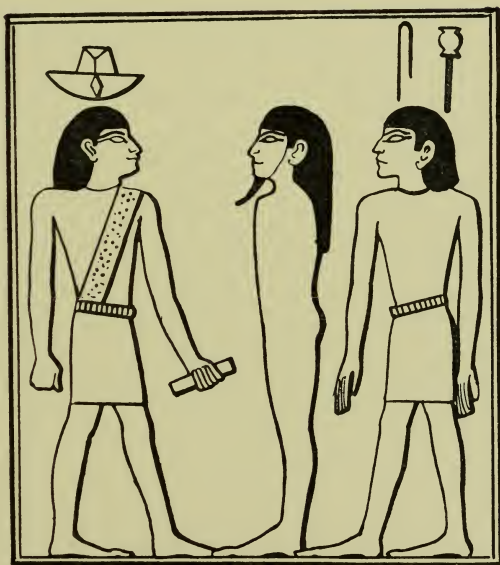
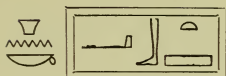
“HEB PETĀ-ĀMEN-ĀP. 90. Hail, chief KHER HEB PETĀ-
“ĀMEN-ĀP, 91. thou hast pressed together thy mouth,
“thou hast opened thine eyes.”

THE TWELFTH CEREMONY.

In the Vignette we see the statue of the deceased standing between the SMER priest and the KHER HEB, who says on behalf of the SMER:—

SPEECH OF THE KHER ḥEB ON BEHALF OF THE SMER.

92.  93.  94. 



The Kher ḥeb addressing the statue.


“93. I have come unto thee 94. to perform on
“thee the ceremony of purification.”

[Below is written by itself the word *ābet*, i.e., “water
of purification.”]



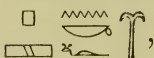
“eyes, and open the mouth and the two eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP four times, with one
“[after] the other, and say: **97.** Hail, chief KHER
“HEB PETĀ-ĀMEN-ĀP, thy mouth is firmly founded, and
“thy two eyes are firmly founded. **98.** And the KHER
“HEB shall also say: O chief KHER HEB PETĀ-ĀMEN-ĀP,
“I have pressed together for thee thy mouth, I have
“opened for thee thy mouth, **99.** I have opened for
“thee thy two eyes with the four boxes for purification.”

THE FOURTEENTH CEREMONY.

In this the SEM priest, dressed as before, reappears, and in the Vignette he is seen standing before the statue of the deceased, to which he offers the instrument . Behind him stands the KHER HEB, who instructs him what to do in the following words:—

SPEECH OF THE KHER HEB TO THE SEM.

100. 
101.  102. 
-  103. 

“100. O SEM priest, place the instrument *Pesh-en-kef*
, on his mouth, and say: 101. Hail,



The Sem priest establishing the jaws of the statue with the
Pesh-en-kef instrument.

“chief KHER HEB PETĀ-ĀMEN-ĀP, 102. I have stab-
 “lished for thee thy two jaw-bones 103. in thy face,
 “which was divided into two parts.”

THE FIFTEENTH CEREMONY.

In this ceremony the SEM priest also officiates, and we see him in the Vignette offering to the statue of the deceased a bowl of grapes. Behind him stands the KHER HEB, who says:—

THE SIXTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SEM.

1. 
2.  3. 

In the Vignette the SEM priest is seen standing before the statue of the deceased, and presenting before its



The Sem priest offering a feather to the statue.

face a feather; behind the SEM priest stands the KHER HEB, who tells him what to do, saying:—

- “1. O SEM priest, take the feather of the ostrich, and
 “2. make passes therewith four times before the chief
 “KHER HEB PETĀ-ĀMEN-ĀP, and say: 3. Hail, chief



“ KHER HEB PETĀ-ĀMEN-ĀP, hath been presented unto
 “ thee the Eye of Horus, and thy face shall not suffer
 “ for want of it.”

THE SEVENTEENTH CEREMONY.

In the Vignette the SEM priest is again before the statue of the deceased, with his arms hanging by his



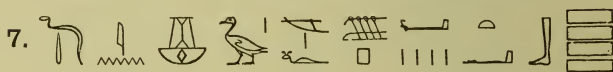
The Sem priest standing before the statue whilst the Kher heb addresses it.

SPEECH OF THE KHER HEB ON BEHALF OF THE SEM.



THE EIGHTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SA-MER-F.



side, and on his behalf the KHER HEB speaks to the statue. The text reads:—

“4. The KHER HEB saith on behalf of the SEM priest:
 “I have delivered the Eye of Horus from his mouth
 “(i.e., the mouth of Set), 5. and I have made a hole
 “through his thigh.

“And the KHER HEB shall say on behalf of the SEM
 “priest: 6. There is longing (or, desire) for the Eye of
 “Horus, and thy longing is for it.”

THE EIGHTEENTH CEREMONY.

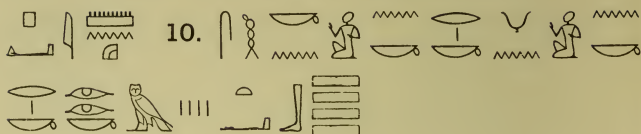
This is a repetition of the THIRTEENTH CEREMONY:
 the text reads:—

“7. The KHER HEB shall say unto the SA-MER-F:



The Sa-mér-f offering four boxes of some purifying substance.

“Take the four boxes for purification in thine hands,
 “press the mouth and the two eyes, **8.** and open the
 “mouth and the two eyes of the chief KHER ḤEB PETĀ-
 “ĀMEN-ĀP four times, with one [after] the other, and
 “say: Hail, chief KHER ḤEB PETĀ ĀMEN-ĀP, **9.** thy
 “mouth is firmly founded, and thy two eyes are firmly
 “founded. And the KHER ḤEB shall also say: O chief
 “KHER ḤEB PETĀ-ĀMEN-ĀP, **10.** I have pressed for thee



“thy mouth, I have opened for thee thy mouth and
 “thy two eyes with the four boxes for purification.”

THE NINETEENTH CEREMONY.

In the Vignette the SEM priest stands before the
 statue of the deceased, and offers to him four boxes



The Sem priest presenting four boxes of purifying material to the statue.

for purification ; behind him stands the KHER HEB who
 instructs him what to do. The text reads :—

SPEECH OF THE KHER HEB TO THE SEM.



THE TWENTIETH CEREMONY.

THE SEM COMES OUT OF THE CHAMBER.




“11. The KHER HEB shall say: O SEM priest, bring
 “the vase filled with water 12. and say: Hail, chief
 “KHER HEB PETĀ-ĀMEN-ĀP, 13. the Eye of Horus
 “hath been presented unto thee for the purification
 “which cometh through the 14. sprinkling of the
 “water which is therein (i.e., in the vase).”

THE TWENTIETH CEREMONY.

This is the last of the ceremonies in which the SA-MER-F appears. In the Vignette we see him bowing before the statue of the deceased; behind him stands the SEM priest, who clasps his left arm with both hands. The text reads:—

“15. Here shall come forth the SEM priest, who
 “16. graspeth the arm of the SA-MER-F; and he boweth

SPEECH OF THE KHER HEB.

18. 

19.  20. 

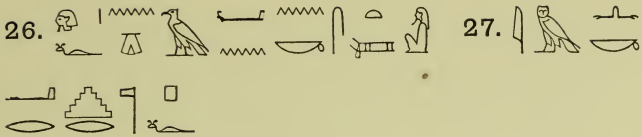
one of its fore-legs. Close by lies the body of an antelope, or goat, with its head severed from its body. On the right stands the TCHERÂT NETCHESËT, i.e., the



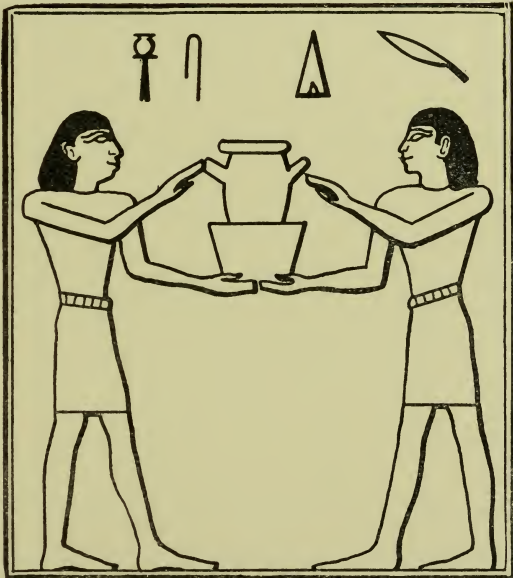
The slaughter of the second bull.

“Little Weeper,” in the form of a woman who personifies Nephthys. On the left are the SEM priest and the KHER HEB. The text reads:—

“**18.** The KHER HEB, who holdeth the SEM priest by
“the arm, saith concerning the slaughter of the bull
“of the North which is offered for sacrifice, **19.** Let
“the slaughterer go up upon him, **20.** and let him cut
“off his leg, and tear out his heart.




“his hands, 26. his head. I have slain them for
 “thee. O Tem, 27. never shalt thou rise up against
 “this god.”



The slaughterer giving the Heart to the Smer priest.

SECOND VIGNETTE: The slaughterer handing over the
 heart of the bull in a vase to the SMER priest.

THE LEG AND THE HEART.

28. 

29. 



THIRD VIGNETTE: The slaughterer handing over the fore-leg of the bull to the KHER HEB. The text relating to these Vignettes reads:—

“28. The slaughterer shall give the Leg to the KHER



The slaughterer giving the Leg to the Kher heb priest.

“HEB priest, and the Heart to the SMER ministrant.
 “Behold the Leg is 29. in the hand of the KHER HEB,
 “and the Heart is in the hand of the SMER ministrant,
 “and the KHER HEB priest and the SMER ministrant

SPEECH OF THE KHER HEB TO THE STATUE.

30. 

 31. 

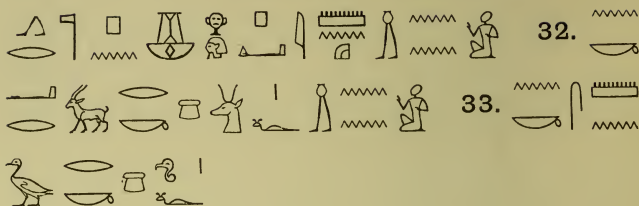
“shall go and place the Leg and the Heart on the
“ground before this god.”

FOURTH VIGNETTE: The KHER HEB offering the Leg and the SMER offering the Heart to the statue of the deceased. The text continues:—



The Kher heb presenting the Leg and the Smer priest the Heart to the statue.

30. And the KHER HEB shall say: “O Osiris, chief
“KHER HEB PETĀ-ĀMEN-ĀP, I have offered unto thee
“the Leg as the Eye of Horus, and I have brought
“unto thee the Heart from the interior [of the bull].
“31. Never shall there be uprising against this god,
“the chief KHER HEB PETĀ-ĀMEN-ĀP. I have brought



“**32.** unto thee him who riseth up, and his head hath
 “been cut off. I have brought unto thee **33.** the
 “*smen* goose for thee, and his head hath been cut off.”

THE TWENTY-SECOND CEREMONY.

In the Vignette we see the SEM priest presenting the



The Sem priest presenting the Leg to the statue.

Leg to the statue of the deceased, and the KHER HEB
 standing behind him.

SPEECH OF THE KHER HEB.



34. The KHER HEB shall say:—

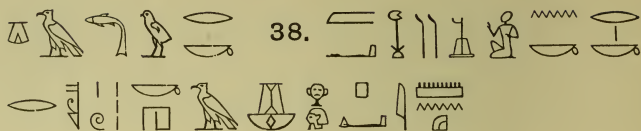
“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“Sem, take the Leg, open the mouth and the two
“eyes therewith.

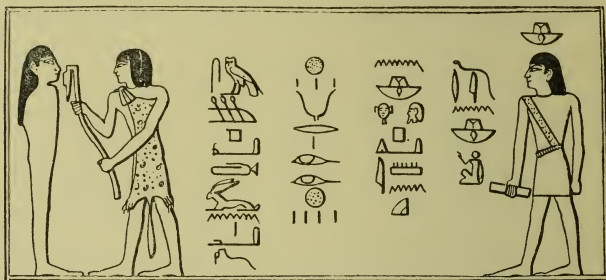
“Hail, chief KHER HEB PETĀ-ĀMEN-ĀP! **35.** I have
“come to embrace thee. I, Horus, have pressed together
“thy mouth for thee. I am **36.** thy son who loveth
“thee. His mother beateth herself and weepeth [over]
“him, **37.** and those who were bound together with
“him beat themselves. Thy mouth is pressed together,




“and **38.** I have made to balance for thee thy mouth
 “in conformity with thy teeth, O chief KHER HEB PETĀ-
 “ĀMEN-ĀP.”

THE TWENTY-THIRD CEREMONY.

In the Vignette the SEM priest is seen standing before the statue of the deceased, and presenting before



The Sem priest opening the mouth of the statue with the Tun-ā instrument by the command of the Kher heb.

its face the instrument, , “TUN-Ā;” behind him stands the KHER HEB giving him directions. The text continues:

The KHER HEB shall say:—

“O SEM, take the TUN-Ā,

“O SEM, take the TUN-Ā,

“O SEM, take the TUN-Ā,

SPEECH OF THE KHER HEB.

39. 

 40.



 41.

“and open the mouth and the two eyes,

“and open the mouth and the two eyes,

“and open the mouth and the two eyes,

“and open the mouth and the two eyes

“of the chief KHER HEB PETĀ-ĀMEN-ĀP.”

39. The KHER HEB shall say:—

“O SEM priest, take the instrument of Anubis, of
“iron, the TUN-Ā,

These words shall be recited three times.

“and open the mouth and the two eyes of **40.** the

“chief KHER HEB PETĀ-ĀMEN-ĀP.

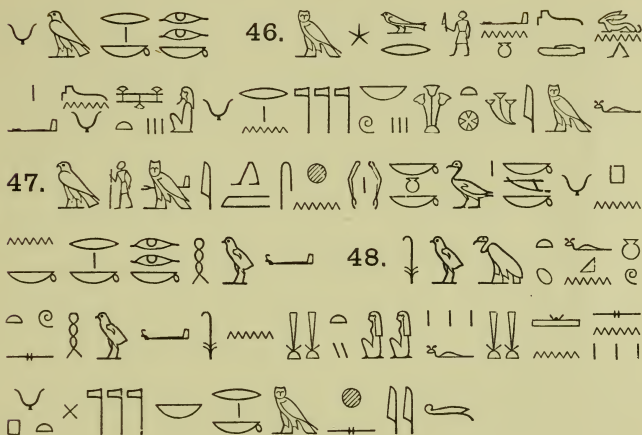
These words shall be recited four times.

“Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, I have

“opened for thee thy mouth with the **41.** instrument

“of Anubis, of iron, wherewith one opened the mouth

“of the gods. O Horus, open the mouth of the chief



“chief KHER HEB PETĀ-ĀMEN-ĀP, Horus openeth thy
“mouth and thy two eyes 46. with the instrument
“SEB-UR TEM(?) ĀNNU and the instrument TUN-Ā of
“the god ĀP-uat wherewith he opened the mouth of all
“the gods of the North. 47. Heru-ur (i.e., Horus the
“Elder) cometh to embrace thee. I, thy son, who loveth
“thee, have opened for thee thy mouth and thy two
“eyes. Smiteth herself 48. his mother as she em-
“braceth him, and his two sisters who are united smite
“themselves also. All the gods have opened thy mouth
“according to what is written.”

THE TWENTY-FOURTH CEREMONY.

In the Vignette the SEM priest is seen standing before the statue of the deceased, holding in each hand a




THE TWENTY-FIFTH CEREMONY.

SPEECH OF THE SEM PRIEST.



“51. which cometh forth from Nekheb, wherewith he
 “bound up the gods. Thy face is bound up therein in
 “its name of 52. ‘HETCHET,’ which cometh forth
 “from Nekheb. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP!
 “That which was evil for thee on the earth hath been
 “destroyed.”

THE TWENTY-FIFTH CEREMONY.

The SEM priest now anoints the face of the statue of the deceased with unguent, and in the Vignette we see him standing holding a vase of unguent, , in one hand, and touching its lips with the tip of the forefinger of the other. Behind him stands the KHER HEB. The text reads:—

“53. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, I have
 “covered (filled) thy face with the unguent for thee,



The Sem priest anointing the lips of the statue.






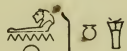

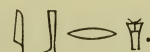


“and I have anointed for thee thy two eyes. **54.** I
 “have smeared for thee the eye with the *uatch* eye-
 “paint and with the *mestem* eye-paint.” And he shall
 further say :—

“As no calamity befell the heart of Horus through the
 “repulse of his Eye in his body, so **55.** no calamity
 “shall befall the chief KHER HEB PETĀ-ĀMEN-ĀP
 “through the repulse of the two eyes of his body,



“ which are decorated (or, adorned) thereby in its name
 “ of 56. ‘UATCHIT,’ which maketh sweet the smell of
 “ thee in its name of ‘Sweet Smell.’ ”

Here follows a list of ten precious ointments, the names of which are:—

- | | |
|---|--|
| 1. METCH,  | 6. TUAT,  |
| 2. SAT-HEB,  | 7. HĀ-ENT-ĀSH,  |
| 3. HEKENU,  | 8. HĀ-ENT-THEHENU,  |
| 4. SEFTH,  | 9. ĀBER,  |
| 5. NEM,  | 10. BEQ,  |

And next follow ten addresses to the statue of the deceased.

THE TEN ADDRESSES.



[LINES 57-66, UPPER HALVES.]





- 57.
- 58.
- 59.
- 60.

“57. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“of Horus hath been presented unto thee [in the form
“of] the unguent *Metch*.

“58. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“of Horus hath been presented unto thee [in the form
“of] the unguent *Sat-ḥeb*.

“59. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, thy two
“eyes have been filled (i.e., covered) with *metchet*
“unguent, and nothing shall have power to crush thy
“face.

“60. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“of Horus hath been presented unto thee, through
“which Set was made weak.

61. 
62. 
63. 
64. 
65. 
66. 

“ 61. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and thou
“ hast been filled (?) with *metchet* unguent.

“ 62. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, it hath been
“ brought for thee, and the gods praise thee therein.

“ 63. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and it hath
“ been laid for thee on thy face.

“ 64. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and it hath
“ been laid for thee upon thy forehead.

“ 65. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, the iron of
“ Set holdeth it, and its iron shall not be against thee.

“ 66. Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye

[LINES 57-66, LOWER HALVES.]



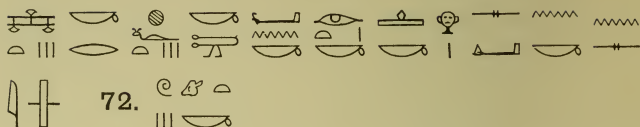
“of Horus hath been presented unto thee, and thou
 “hast made trial of the same, having been anointed.”

Then shall be said :—

“**57.** O thou unguent, thou unguent, which art
 “above **58.** on the forehead of this Horus, thou
 “which art upon the forehead **59.** of Horus shalt
 “be placed by me upon the forehead of the chief KHER
 “**HEB 60.** PETĀ-ĀMEN-ĀP, and the possession thereof
 “shall make him to smell sweet, and **61.** the pos-
 “session thereof shall make him to become a KHU.
 “Grant that he may have power **62.** over his body,
 “and grant **63.** that his eyes may be cut open, and
 “that **64.** all the KHU may see **65.** him, and that



“they all **66.** may hear his name. Behold, **67.** O
 “chief KHER HEB PETĀ-ĀMEN-ĀP, I have filled (i.e.,
 “covered) for **68.** thee thine eye with *metchet*
 “unguent, I have covered for thee thy head with
 “*metchet* unguent, which came forth from the Eye of
 “Horus in its name of **69.** ‘METCHET.’ Hath been
 “placed for thee before thee that which hath been
 “roasted for thee by the goddess Sekhet and those who
 “are in [her] following. **70.** The god SAB (?) hath
 “decreed that thou shalt be his heir, thy word is *maāt*
 “before the TCHATCHA gods, and thou hast taken pos-
 “session for thyself of the Ureret Crown at the head of
 “the gods. **71.** Those who are upon the earth ascribe
 “praise unto thee. The Opener of the Road of the
 “South and the North is before thee to open unto thee



“thy ways against thine enemies. Thou hast taken
 “possession of thine eye, and thou art content there-
 “with, and it hath been given unto thee by thy
 “72. *ÂMU KHENT.*”

THE TWENTY-SIXTH CEREMONY.

In the Vignette the SEM priest is seen standing
 before the statue of the deceased, to which he offers



The Sem priest presenting two bags of Eye-paint to the statue.

two small bags, one containing the eye-paint called
 “UATCH,” and the other the eye-paint called “MES-

SPEECH OF THE KHER HER TO THE SEM.



SPEECH OF THE KHER HEB TO THE SEM.



TEMUT." Behind him stands the KHER HEB. The text reads:—

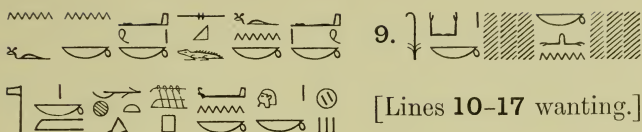
1. The KHER ḤEB shall say: "O SEM, take the bag
"of UATCH, and open the mouth and the two eyes of
"the chief KHER ḤEB PETĀ-ĀMEN-ĀP, and say: 2. Hail,
"chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye of Horus
"hath been presented unto thee, in order that thou
"mayest be made strong thereby."

3. And the KHER ḤEB shall say: "O SEM, take the
"bag of MESTEMUT, and open the mouth and the two
"eyes of the chief KHER ḤEB PETĀ-ĀMEN-ĀP, 4. and
"say: Hail, chief KHER ḤEB PETĀ-ĀMEN-ĀP, the Eye
"of Horus hath been presented unto thee, and thou
"hast been anointed therewith."

SPEECH AFTER THE ANOINTING.



5. And after the anointing [the SEM] shall say : “ Hail,
 “ chief KHER HEB PETĀ-ĀMEN-ĀP, who art brought forth
 “ by thy mother on this day, 6. in thy deeds which
 “ are known, and in thy deeds which are unknown,
 “ thou art made strong The Chief of the Great
 “ Company of the gods hath bound firmly for thee
 “ 7. thy head to thy bones. The words which he hath
 “ spoken unto thee have been heard by the Great
 “ Company of the gods, and he who devoureth the
 “ living hath given unto 8. thee thy head, and he
 “ hath gathered together for thee thy flesh. Horus
 “ hath made thee content, and he hath given unto thee
 “ thy members, and he hath rejoined thy members for



“thee. 9. He is thy KA [and is with] thee, [and he
“shall never depart from thee, and thou shalt abide] in
“thy divine estate after thou hast received thy head.”

The above shall be recited three times.

THE TWENTY-SEVENTH CEREMONY.

In the Vignette the SEM priest stands with his arms held out before him at right angles to his body, and in

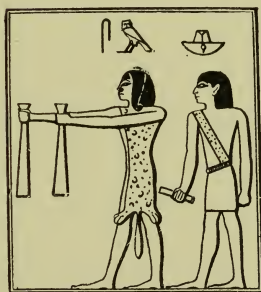


The Sem priest presenting bandlets to the statue.

each hand he holds a strip of stuff; behind him stands the KHER HEB. The text reads:—

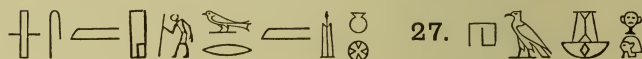
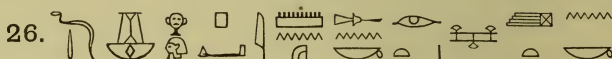


“it in this its name of ‘MENKH.’ It clotheth thee in
 “this its name of ‘ATMA.’ It is mighty for thee in
 “this its name 23. of ‘ĀAT.’ It is fine linen for



The Sem priest presenting bandlets to the statue.

“thee in this its name of ‘QEMĀT.’ The chief KHER
 “ḤEB PETĀ-ĀMEN-ĀP shall be arrayed in the raiment
 “24. wherein the goddess Renenit arrayeth herself,
 “and she striketh awe into the gods. The Eye of
 “Horus hath been presented unto thee, and thou hast

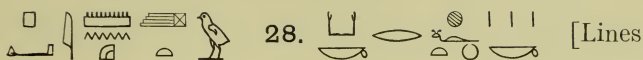


“struck awe into the gods, **25.** even as they inspire
“awe through the Eye of Horus, [which is] the white
“swathing.”

And the SEM priest who hath taken the swathings
shall say: “Horus, and Sab, and Thoth, and Sep, have
“arrayed themselves in their secret swathings as they
“travelled over the earth in their divine”

26. And the KHER HEB shall then say:—

“O chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye of
“Horus hath been presented unto thee [in the form
“of the white swathing], and with it thou hast been
“adorned in the House of the Aged One, the Great
“One, in Ānnu. **27.** Hail, chief KHER HEB PETĀ-



“AMEN-AP, thy 28. KA is adorned against thine
“enemies.”

[Lines 29–35 broken or wanting.]

36. And the KHER HEB shall say on behalf of the SEM priest:—

“37. O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*

. all.

“38. O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*

“39. O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*



“40. O SEM, take the four vessels.

This shall be said four times by him that standeth beside him that sitteth.

“O SEM, bring hither the cakes of the Hall of the “House of Rā.”

“41. O chief KHER ḤEB PEṬĀ-ĀMEN-ĀP, evil hath “been carried away for thee, and 42. placed before “thy head. Everything which thou hatest hath been “carried away for thee 43. [and] every evil word “spoken in thy name.”

44. Invocation of offerings.

In the three Vignettes which follow we see:—

I. The SEM priest standing, holding in his right hand a libation vase filled with water, whilst a ministrant makes ready the table of offerings. The text reads, “Whilst the offerings are being proclaimed the Eye of



“Horus is presented unto thee, and the offerings are
 “brought and the things which are to be placed on the



The Sem priest superintending the preparation of the “Royal Offering
 by a ministrant.

“altar, and divine offerings are brought and set before
 “the statue.”

II. A priest kneeling, with his right hand clasped on
 his breast, and his left hand raised, and the text states
 that the KHER IEB shall perform many protective
 ceremonies.



TWENTY-EIGHTH CEREMONY.

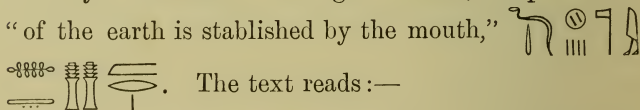
SPEECH OF THE KHER HEB TO THE NINE SMERIU.



III. A priest standing, sprinkling the table of offerings, whilst a kneeling ministrant arranges it properly. Whilst two vessels of water are being sprinkled upon it, the SEM priest burns an offering of incense to Rā-Harmachis, and makes a circuit about Osiris, Rā, Thoth, and Maāt.

THE TWENTY-EIGHTH CEREMONY.

When these ceremonies have been performed, "the SEM priest cometh to the NINE SMERIU, [and he saith unto them], take ye him (i.e., the statue of the deceased) upon your arms." This act we see illustrated in the Vignette. Two of the SMERIU stand facing each other, and they hold up on their outstretched hands the statue of the deceased. By the side stands the KHER HEB, who says four times: "The god cometh, the protection
"of the earth is stablished by the mouth,"



The text reads:—

47. And the KHER HEB shall say:—

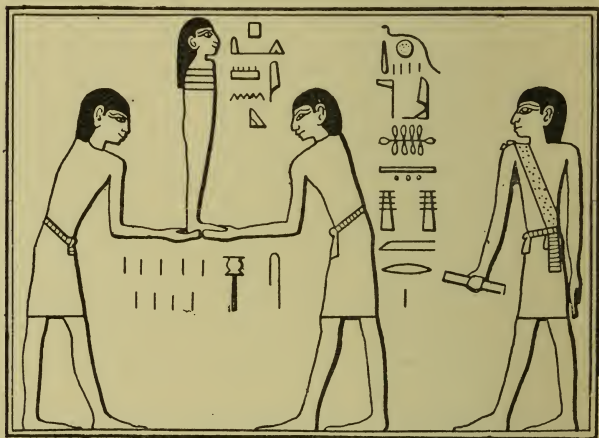
"O ye NINE SMERIU, carry ye him, and lift ye him



The Kher heb reciting the formulae for the protection of the offerings.



A priest sprinkling the table of offerings with holy water.



The Nine Smeriu carrying the statue on their hands to its shrine.

“up, and let him not be set back 48. through you.
 “O ye children of Horus, come ye forward with your
 “father, the chief KHER ḤEB PETĀ-ĀMEN-ĀP, lift ye him
 “up, 49. and let him not be set back through you.
 “O chief KHER ḤEB PETĀ-ĀMEN-ĀP, I have given unto
 “thee the Children of Horus 50. to be beneath thee,



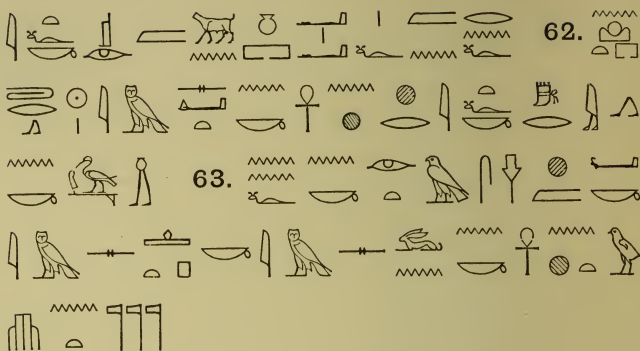
SPEECH OF THE SEM PRIEST.



“the god entereth in. I am Thoth. **57.** Assuredly
“he entereth therein! I have made myself like one
“who knoweth not; I know **58.**”

In the last Vignette of the series the SEM priest is seen standing before the shrine addressing words to the figure therein ; behind him is the KHER HEB. The text reads :—

“ **59.** Whilst the doors are being drawn close together
 “ in the face of the god, [the SEM priest] shall say : I am
 “ Horus. My father is Osiris. I have made a smiting
 “ of the phallus of Set, **60.** with my hand, and the
 “ god reposeth in his Great House, and Horus resteth
 “ in the arms of his father Osiris. **61.** Thy beauties



The Sem priest addressing the statue in the shrine.

“are to thee, O PETĀ-ĀMEN-ĀP, and there is protection
 “to thee. Thou art placed by thy father Osiris in his
 “arms in his name of 62. ‘Khut-rer-Rā-ām-s’ (i.e.,
 “‘Horizon wherein Rā revolveth’). There hath been
 “given unto thee life before thy father, since the time
 “when Thoth came unto thee, and brought 63. unto
 “thee the Eye of Horus. Thou art mighty through it,
 “thou art in peace through it, and thou existest as a
 “living being at the head of the gods.”

SPEECH OF THE KHER HEB.



64. The god having been introduced into his divine house, and made to rest in the Hetch shrine, after the purification thereof hath been performed, the KHER HEB shall say:—











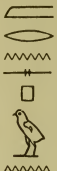
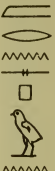

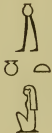



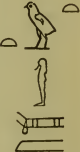
“65. The Hetch shrine with the Urer covering is
“for thee. *Shrine Hetch.*

“66. Depart thou not having thine Urer. Urer
“Covering.

“67. Verily the sledge (*tem*) is for thee. *Sledge*
“*Tem.*

“68. The pair of jaw-bones is for thee. *Jaw-bones*
“of *Set.*

“69. Thoth hath delivered the Eye of Horus for him
“in its name (sealed), of

“70. ‘Brought by Thoth for Horus’;

“71. in its name of ‘Carried away by Thoth for Horus’;

“72. in its name of ‘Made to be at rest by Thoth for
“Horus’;

“73. in its name of ‘Made straight by Thoth for Horus’;

“74. in its name of ‘Counted by Thoth for Horus’;

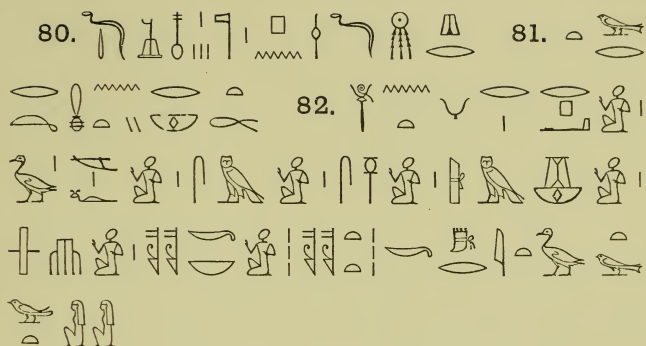
“75. in its name of ‘Ānt’;

“76. in its name of ‘Sheṭi’;

“77. in its name of ‘Hetep’;

“78. in its name of ‘Maā’;

“79. in its name of ‘Āpep tut Tem.’”



“80. [The above] shall be said over the shrine
 “‘THES NEFERU’ of this god, which shineth with [its]
 “81. covering, according to that which is in the
 “service roll.”

“82. Those who officiate in the ceremony of Opening
 “the Mouth are: the ERPĀ (i.e., the eldest son of the
 “deceased), the SA-MER-F, the SEM, the SMER, the ĀM-ĀS,
 “the KHER IEB, the ĀM-KHENT, the MESENTI (two
 “groups), the GREATER TCHERĀT, and the LESSER
 “TCHERĀT.”

INDEX

- ĀARU, **i.** 135
 Āat bandlet, **i.** 97, 229 ;
 ii. 195
 Aaṭu joints, **i.** 136
 Āat, a standard, **i.** 147 ; **ii.**
 118
 Āber, one of the seven oils,
 i. 233 ; **ii.** 185
 Ābet, name of a crown, **i.**
 219
 Ābet, offering of purification,
 i. 180 ; **ii.** 159
 Ābet, vessels of purification,
 i. 86
 Ābshu, name of a wine,
 i. 135
 Absorption of attributes,
 i. 53
 Ābṭu, **i.** 5, 16, 104, 115 ;
 ii. 71, 113
 Abydos, **i.** 16, 104, 115 ;
 ii. 71, 113
 Abyssinia, **i.** 57
 Abyssinians, **i.** 65
 Acacia, magical tree, **i.** 225
 Āfi, name of a crown, **i.** 216
 Āfnet, name of a crown, or
 head-dress, **i.** 218
 Africa, cannibal tribes of,
 i. 59
 Aged Prince, of Heliopolis,
 i. 99, 124 ; **ii.** 85, 141
 Aḳai of *sut*, offering, **i.** 137
 Āḳait, offering, **i.** 137
 Āḳertet, the Heliopolitan
 Other World, **i.** 116 ;
 ii. 69
 Āḳesthâ (formerly read
 Āmesthâ), **ii.** 114
 Ākhemu-sekti, a class of
 stars, **i.** 127 ; **ii.** 89
 Al-kâb, offerings of, **i.** 20
 Āmakh, a title, **ii.** 79
 Ām-Ās, title of a priest, **i.**
 11, 28 ; **ii.** 209
 Amaxosa, **i.** 61
 Āmen (and see Āmen-Rā),
 i. 117

- Āmen, Image of, **i.** 32
 Āmen-Rā, **i.** 115, 139, 196, 199 ff.; **ii.** 68, 102
 Āment, the Other World, **i.** 142
 Ames, name of a sceptre, **i.** 108, 191; **ii.** 62
 Āmi Āsi, **ii.** 12
 Ām-Khent, title of a priest, **i.** 12, 26, 29; **ii.** 11, 209
 Āmiu-khet-Ĥeru, **ii.** 18
 Āmsi-Āmen, **i.** 215
 Ām-ta cakes, an offering, **i.** 134
 Ān = Ānu, Heliopolis, **ii.** 69
 Ānep = Anubis, **ii.** 140, 141
 Ānes, a bandlet, **i.** 100; **ii.** 46
 Ankarib, kind of bedstead, **i.** 28
 Ānkh-taui, near Memphis, **i.** 116
 Anklets, **i.** 244
 Ānnu (On, Heliopolis), **i.** 69, 92, 99, 102, 170; **ii.** 51, 196
 Anointing of statue, **i.** 105
 Ānpu (Anubis), **i.** 92, 139, 169, 184, 227; **ii.** 24, 102
 Ānpu-ammi-Ut, **ii.** 102
 Āmshent, an offering, **i.** 136
 Ānt, **ii.** 208
 Antelope, **ii.** 132, 171
 Anthropophagy, **i.** 58
 Antimony, eye-paint, **i.** 106
 Ants eaten, **i.** 61
 Anubis, **i.** 68, 69; **ii.** 179; passed through a skin, **i.** 31
 Ānep (Apophis), **i.** 208
 Ānep-tut-Tem, **ii.** 208
 Apes, singing of, **i.** 242
 Aphrodisiac, **i.** 54
 Aphroditopolis (Ṭep-āhet), **i.** 117; **ii.** 71
 Āpit, goddess and name of Thebes, **i.** 147
 Āpt, goddess, **i.** 199
 Āpt, Northern (Karnak), **i.** 116
 Āpt, Southern (Luxor), **i.** 116
 Āpts, the, **i.** 225
 Arsenius, the monk, **i.** 63
 Artizans (Mesentiu), **ii.** 15
 Aser wood, **i.** 109
 Āshep, name of a bandlet **i.** 97; **ii.** 42
 Asher, part of Karnak, **i.** 139; **ii.** 102

- Ashert joints, **i.** 131
 Ashert offerings, **i.** 136
 Āshta grain, **i.** 138
 Āsnet, a bandlet, **i.** 223
 Aswân (Syene), **i.** 135
 Ātem (see Tem, Temu), **i.** 199
 Ātemu, a bandlet, **i.** 97
 Āten, the solar Disk, **i.** 209, 219
 Āter, the North, **i.** 130
 Āter, the South, **i.** 130
 Āterti, the two, **i.** 125, 199; **ii.** 85
 Ātet Boat, **i.** 220
 Ātmā, Ātmā, Ātmāi, Ātmāt, name of a linen bandlet, **i.** 101, 102, 229, 232; **ii.** 49, 195
 Ātmu (see Tem, Temu), **i.** 92, 102, 103, 115; **ii.** 28
 Āuā joint, an offering, **i.** 136
 Āuā-ur, an offering, **i.** 136
 Āurti cakes, an offering, **i.** 133
 Āuur cakes, an offering, **i.** 131
 Axes of iron, **i.** 1, 2
 A-Zande cannibals, **i.** 57, 58
- BA bird, the soul, **i.** 208
 Babai grain, **i.** 137
 Babylon of Egypt, **ii.** 69
 Backbone (Ṭeṭ), **i.** 94
 Bakanzanzi sect, **i.** 34
 Bakha, Mountain of Sunrise, **i.** 143
 Ba-Kuba, **i.** 37
 Baluba, **i.** 33
 Ba-Mbala, **i.** 56, 57, 62
 Bandlets, various kinds of, **i.** 229 ff.; see also under Ānes, Ātmāi, Menkhet, Men-ur, Nemes, &c.
 Bangala, the tribe, **i.** 60
 Basoko tribe, **i.** 60
 Bast, of Bubastis, **i.** 117, 124; **ii.** 84
 Bāt, **i.** 206
 Bed, the funerary, **i.** 28
 Bee, **i.** 31; **ii.** 13; connected with the building of a tomb, **i.** 36, and with the resurrection, **i.** 34
 Bees, **i.** 158
 Beetle, **i.** 33, 157; the horned, **i.** 33; connected with the new life and resurrection, **i.** 34, 55
 Belt, the ceremonial, **i.** 27

- Bener fruit (dates), an offering, **i.** 131, 137
 Beneret Qemāt, **i.** 149
 Beq, one of the seven holy oils, **i.** 233; **ii.** 185
 Bes, Sûdânî god, **i.** 77
 Beṭ, Beṭà, Beṭu, kind of incense, **i.** 74, 130, 133, 236; **ii.** 8
 Bewitchment, **i.** 34
 Bitumen, **i.** 207
 Blood, drinking of, **i.** 61
 Blood of Christ, **i.** 62
 Boat of Rā, **i.** 118; **ii.** 73
 Bodies, smoke-dried, **i.** 14
 Body of Christ, **i.** 63
 Body of Rā, **i.** 115
 Book of Thoth, **ii.** 94
 Bopoto, **i.** 60
 Boxes of purification, **ii.** 168
 Bracelets, **i.** 244
 Bread, sacramental, **i.** 62
 Breast offering, **i.** 136
 Bubastis (Pa-Bast), **i.** 117
 Bull of Āmenti, **i.** 32
 Bull of the North, **i.** 85, 181
 Bull of the South, **i.** 47, 165; **ii.** 19, 131 ff.
 Bull, symbol of Osiris, **i.** 51
 Bull's skin, **i.** 28, 31, 156
 Buru, **i.** 61
 Bushmen drawings, **i.** 35
 Busiris, **i.** 117; **ii.** 70
 Butehai-Āmen, coffin of, **i.** 8; **ii.** 1 ff.
 Buto (Pe-Ṭep), **i.** 117, 143
 CABIN OF RĀ, **i.** 118; **ii.** 74
 Calf, sucking, **ii.** 8
 Cannibalism, **i.** 58
 Censer, Chapter of, **i.** 198
 Censing of the deceased, **i.** 21, 24, 93, 153
 Ceratorrhina goliath beetle, **i.** 33
 Chamber of the Obelisk, **i.** 102
 Chapter of the Altar, **i.** 128
 Charcoal paste, **i.** 34
 Children of Horus, the Four, **ii.** 203; see also under Hāpi, Kesthā
 Christians, Egyptian, **i.** 62
 Circle of Heaven, **i.** 222
 Collar, ceremonial, **i.** 102, 103, 104
 Congo, cannibals on, **i.** 58
 Cord of the seal, **i.** 200
 Crocodile, genitals eaten, **i.** 54
 Crook, **i.** 244

- DANIEL PARNÂYÂ, Abbâ, **i.** 3
 Dead, eaten, **i.** 61
 Decapitation, **i.** 16
 Delta, **i.** 4
 Dieri, **i.** 61
 Disk of Râ, **i.** 115
 Dismemberment, **i.** 16
 Divine Cult, Ritual of, **i.** 196 ff.
 Dogs, hearts of eaten, **i.** 61.
 Doki, **i.** 57
 Dondonji, **i.** 36
 Doors of Âmentet, the Secret, **i.** 118
 Doubles (Kau) of gods and the dead, **i.** and **ii.** *passim*

 EAR of corn, **ii.** 79
 Earth, gods of the, **i.** 118
 Egyptian Christians, **i.** 62
 Egyptians, original home of, **i.** 10
 Eight Gods, the, **i.** 221
 Eileithyiaopolis (Nekhebet), **i.** 20
 Elysian Fields, **i.** 125
 Embalmmment of seventy days, **i.** 14
 Erpâ, Erpât, the heir of the deceased, **i.** 11, 74, 174; **ii.** 146, 209

 Eye of Horus, a title of offerings, see *passim*; meets his body, **i.** 106; the Red, **i.** 19; the White, **i.** 94
 Eye of Râ, **i.** 115
 Eye of the South, **i.** 147
 Eyes, human, eaten, **i.** 61
 Eyes, Opening of the, see *passim*
 Eye-paint, **i.** 2, 105, 137; see also under Mestem and Uatch

 FAT, human, used as unguent, **i.** 61
 Fat, human, eaten, **i.** 58
 Feather, ostrich, **ii.** 34
 Field of Reeds, **i.** 125
 Figs, offerings of, **i.** 137
 Finger, the little, **i.** 41, 79, 178; **ii.** 16
 Finger of *tchām* metal, **i.** 78, 177
 Fire, **i.** 16, 197
 Flaying, **i.** 32
 Flesh, eaten raw, **i.** 51
 Flesh offerings, breast, rump, &c., **i.** 136
 Flour, fine, for offerings, **i.** 134

- Fluid of life, **i.** 71, 72, 114, 195
- Four sons of Horus; see Hāpi, Kesthā
- GALL drunk by Amaxosa, **i.** 61
- Gazelle sacrificed, **i.** 48, 88, 90, 166; **ii.** 20
- Genital organs of animals eaten, **i.** 54, 61
- Goat, heart of eaten, **i.** 57
- God, eating of the, **i.** 62
- God of the Obelisk, **i.** 102
- Gods, Great and Little Companies, **i.** 102, 118
- Goliath beetle, **i.** 34
- Goose, the White, **i.** 127; offerings of, **i.** 137; see also Re goose, Tupu goose
- Grapes, offerings of, **ii.** 162
- Great Bear (Meskha), **i.** 67
- Great House, **ii.** 205
- HALL of Osiris, **i.** 35
- Hāmu wine, **i.** 135
- Hā-nu-shet-pet, **ii.** 6
- Hāp, Hāpi, guardian of the dead, **i.** 49
- Hāp, Hāpi, the Nile, **i.** 102, 232, 245
- Hasent, **i.** 135
- Hāt tchefau cakes, **i.** 139
- Hāt unguent, **i.** 139
- Hāt ent āsh unguent, **i.** 233
- Hāt ent Thehennu unguent, **i.** 233
- Hathor, goddess, **i.** 118, 203, 244; see also Het-Hert
- Hawk, **i.** 206
- Heart, importance of, **i.** 54
- Heart, stealing of the, **i.** 55
- Heart of bull, offering of the, **i.** 48, 165, 181; **ii.** 20, 133
- Heart of Rā, **i.** 5
- Hēb, mace or staff, **i.** 109; **ii.** 62
- Hebnen, Hebennet cakes, **i.** 134
- Hebrews, **i.** 11
- Hēka, word of power, **i.** 53
- Hēken, Hēkenu, unguent, **i.** 107
- Hēkenit, **i.** 194
- Heliopolis (Ānu, On), **i.** 6, 69, 102, 115, 124
- Hēmaḳ incense, **i.** 81
- Hēmaḳa incense, **ii.** 32, 156
- Hēn ka (Ka priest), **i.** 16
- Hēnk, **i.** 138

- Henu Boat, **i.** 143, 145, 245
 Henu, the god, **ii.** 111
 Henu Sledge, **ii.** 115
 Herakleopolis (Suten-henen), **i.** 117, 205; **ii.** 71
 Hermonthis (Anu Resu), **i.** 211
 Hermopolis (Khemennu), **i.** 115, 141, 221; **ii.** 71
 Hers cakes, an offering, **i.** 134
 Heru-khet (Followers of Horus), **i.** 75, 175
 Heru-ur, Horus the Elder (Haroëris), **i.** 116
 Hesent offerings, **i.** 131
 Het-ât, **ii.** 74
 Het-Benben, Obelisk House, **i.** 211
 Het-Beti, Incense House, **ii.** 148
 Hetch, or Hetchet, shrine, **i.** 145, 147; **ii.** 203, 204, 207
 Hetcha incense, **i.** 131
 Hetcha unguent, **i.** 133
 Hetchet Chamber, **ii.** 115, 118
 Hetchet mace, **i.** 109, 192
 Hetchet-Nekhebet, **i.** 244
 Hetep, offering and city of offerings, **ii.** 208
 Hetep-hemit, **i.** 241
 Hetepit, **i.** 113, 114, 195; **ii.** 67
 Hetert, **i.** 103
 Het-Henenet, **i.** 117
 Het-Hert (Hathor), **i.** 118; **ii.** 73
 Het-Hert Nebt Hetepit, **i.** 124
 Het-ka-Ptah (Memphis), **i.** 200; **ii.** 83
 Het-Sekeru, **i.** 116
 Het-ur, **i.** 194
 Het-urit, **i.** 117
 Het-urt, **i.** 241
 Hett-ur, **i.** 113; **ii.** 66
 Honey, offering, **i.** 131, 137, 206
 Horn, used in magic, **i.** 34
 Hornet, **i.** 31
 Horus, **i.** 5, 98, 152, 153, 190, 199, 210; **ii.** 3, 5, 6, 7, 9, 56, 137, 178, 208; son of Isis, **i.** 16
 Horus, Eye of, see *passim*
 Horus, Four sons of, **i.** 76, 145; **ii.** 114
 Horus of Het-â, **i.** 116

- Horus, purification of, **i.** 14
 Horus-Bes, **i.** 77; **ii.** 29
 Horus-Set, **i.** 20, 42, 77, 94,
 142; **ii.** 17, 78
 Hottentots, **i.** 35
 House of Flame, **ii.** 66
 House of gold, i.e., sarco-
 phagus, **i.** 9, 27, 148,
 155, 174; **ii.** 1
 House of incense, **i.** 174
 House of Rā, **ii.** 92, 198
 House of the Obelisk, **i.** 246
 Ḥu, the god, **i.** 118, 215;
 ii. 73
 Hu-nefer, Papyrus of, **i.** 7
 Ḥunni cakes, **i.** 134
 Ḥunnu offerings, **i.** 136
 Ḥunnut joints, **i.** 131
- INCENSE, efficacy of, **i.** 21,
 207, 212
 Incense cup for the censer,
 i. 198
 Iron, a Typhonic metal, **i.**
 69
 Iron Meskhet, **ii.** 141
 Iron of heaven, **ii.** 111
 Iron of North, **i.** 1
 Iron of Set, **i.** 92
 Iron of South, **i.** 1
- Isis, wife and sister of Osiris,
 i. 12, 42, 48, 75, 102,
 103, 118, 164, 204, 232,
 245; **ii.** 22, 73, 85, 102,
 131, 137, 148
 Isis, thighs of, **i.** 127
 Ivory, **i.** 60
- JACKAL, Lake of, **i.** 125;
 ii. 86
 Jaws, separation of, **i.** 183
 Jaw-bones, **ii.** 162
 Jaw-bones of Set, **i.** 147;
 ii. 118, 207
 Jerusalem, **i.** 11
- KA, cakes for, **ii.** 92
 Ka-priest, **i.** 16
 Kaf, **i.** 220
 Kaffiyah, **i.** 94
 Kaggen, **i.** 35
 Kakula, **i.** 34
 Kamilaroi, **i.** 61
 Ka-mut-f, title of Āmen-Rā,
 i. 206
 Karnak, **i.** 115, 116
 Kēb, **i.** 106
 Kef-Pesesh instrument, **i.**
 1, 2, 4, 83
 Kēhes gazelle, **i.** 131
 Kēhset, **ii.** 55

- Kenemti star, **i.** 220
 Keput, **i.** 111 ; **ii.** 65
 Kēsthā, a son of Horus, **ii.** 203
 Khabeset, **i.** 241
 Khabtut, **i.** 241
 Khabu, part of a crown, **i.** 114, 194, 241 ; **ii.** 67
 Khakerit, **i.** 244
 Khakeru, **i.** 123 ; **ii.** 82
 Khāmutef, **i.** 199
 Khebset, **i.** 113 ; **ii.** 66
 Khemennu (Hermopolis), **i.** 115, 221
 Khemu-sekti stars, **i.** 118, 125 ; **ii.** 74
 Khemu-urṭu stars, **i.** 118 ; **ii.** 74
 Khenem beer, an offering, **ii.** 83
 Khensu, **i.** 118 ; **ii.** 73
 Khent cakes, an offering, **i.** 134
 Khepen beer, an offering, **i.** 131
 Kheperā, a god, **i.** 102, 104, 216, 217, 246 ; **ii.** 51
 Khepesh, a thigh or weapon, **i.** 163
 Kher-āḥau, **i.** 116
 Kher-āḥauu, **ii.** 69
 Kher-ḥeb, a priest, **i.** 11 ; **ii.** 209, and see *passim*
 Kher-sekt, **ii.** 148
 Khnem, Khnemu, **i.** 73, 111, 124
 Khuaut, **i.** 124
 Khut, **ii.** 117
 Khut-rer-Rā-ām-s, **ii.** 206
 Khuttit, **ii.** 84
 Kiblah at Mecca, **i.** 11
 Kidneys eaten, **i.** 58
 Kigelia tree, **i.** 34
 Knuckle-bones, human, **i.** 34
 LAKE of the Tuat, **i.** 125 ; **ii.** 86
 Lapis-lazuli, **i.** 244
 Lead ointment, **i.** 235
 Leg = Eye of Horus, **i.** 67
 Leg of Bull, **i.** 49, 165, 181 ; **ii.** 137, 177
 Leg of Horus, **i.** 127
 Leg of Set cut off, **i.** 46
 Leopard's skin, **i.** 44
 Letopolis (Sekhem), **i.** 115
ii. 70
 Libation, see *passim*
 Liboko, **i.** 59
 Life, everlasting, **i.** 53

- Life, fluid of, *i.* 71, 72, 114, 195
 Light, *i.* 126 ; *ii.* 83, 89
 Lion, *i.* 208, 225
 Lion, heart of eaten, *i.* 53
 Lock of youth, *ii.* 137
 Loin-cloth, *i.* 27
 Liver, offering of the, *i.* 58, 61, 136
 Lualaba District, *i.* 36
 Lubudi River, *i.* 36
 Lulonga, *i.* 59
 Luxor, *i.* 116

 MAA, *ii.* 208
 Maäs, part of a crown, *i.* 113 ; *ii.* 66
 Maät goddess, *i.* 118, 119, 140, 143, 209, 221, 222-224 ; *ii.* 72, 104, 110, 200
 Maâu-ḥetch gazelle, *i.* 131 ; *ii.* 92
 Mabâ' Šeyôn, *i.* 65
 Maḥa äart, *i.* 135
 Makarakas, *i.* 14
 Maluba, *i.* 34
 Mañbattu, *i.* 57
 Man-god, *i.* 205
 Mantis, *i.* 33, 158 ; connected with the resurrection, *i.* 34 ; beliefs about, *i.* 35
 Manu, Mountain of Sunset, *i.* 225
 Manyema, *i.* 61
 Mār, *ii.* 194
 Mäs crown, *i.* 194
 Mason bee, *i.* 36
 Mäst, *i.* 241
 Mät Boat, *i.* 118
 Mät Crown, *i.* 219
 Mata-bwiki, *i.* 59
 Mätchetfet instrument, *ii.* 30
 Mätet Boat, *ii.* 74
 Mäthen, tomb of, *i.* 2
 Maṭu bandlet, *i.* 226
 Meat eaten raw, *i.* 57
 Mecca, *i.* 11
 Meḥ Crown, *i.* 216
 Meḥenit, *i.* 113, 194
 Memphis, *i.* 4, 5, 69, 115
 Men goose, *i.* 137
 Mendes, *i.* 117 ; *ii.* 70
 Menḥit goddess, *i.* 241
 Menkhet bandlet, *i.* 96, 97, 98 ; *ii.* 42
 Menkhet, the green, *i.* 99
 Menkhet, the red, *i.* 100
 Mennu bandlet, *i.* 110
 Mensut vases, *i.* 135

- Mentchau, **i.** 138
 Menthu, god, **i.** 139; **ii.** 102
 Ment-ur, **ii.** 79
 Ment-uru, **i.** 207
 Menu-Āmen, **i.** 215
 Men-ur, **i.** 94, 188
 Meriti, title of Āmen-Rā,
 i. 205
 Mes goose, **i.** 137
 Mesentiu, sculptors, or arti-
 zans, **i.** 12, 37, 42, 43, 76,
 159, 160, 161, 162; **ii.** 14,
 148
 Meskha, the thigh instru-
 ment, or Great Bear, **i.**
 68, 69, 92, 169, 184, 185
 Meskhen instrument, **ii.** 38
 Meskhet, **i.** 67, 68; of iron,
 ii. 140
 Meṣtem, Meṣtemet, Meṣ-
 temut, eye-paint, **i.** 105;
 ii. 53, 184, 191
 Metal workers, **ii.** 148
 Metchet oil, **i.** 105, 190, 233,
 234; **ii.** 52, 53, 185
 Metchetfet instrument, **i.**
 78, 79, 177
 Meṭeḥ Crown, **i.** 218
 Milk, offering of, **ii.** 33;
 rubbing with, **i.** 84
 Misumba, **i.** 36
 Mityima, **i.** 57
 Mobangi, **i.** 58, 59, 60
 Moloki, **i.** 57
 Morocco, **i.** 61
 Mouth, ceremonies of open-
 ing of, described, **i.** 67,
 and see *passim*
 Mpuka-manga, **i.** 56
 Muḥammadans, **i.** 11
 Mulberries, **i.** 138
 Mulberry bread, **i.** 138
 Muloshi, **i.** 55
 Muskogees, **i.** 61
 Mutempeshi, **i.** 56
 Mut-Sekhet-Bast, **i.** 102;
 ii. 102
 Myrrh, **i.** 239
 Mysteries, **i.** 62
 NAILS, cutting of the **i.** 227
 Nārt, **i.** 221
 Natron, incense and libation
 of, **i.** 153, 228, 237
 Natron Valley, **i.** 22
 Neb-er-tcher, **i.** 205
 Nebes cakes and fruit, **i.** 138
 Nebit, **i.** 230
 Nebt-Ḥetep-ḥemt, **i.** 242
 Nebt-Ḥetepit, **i.** 194
 Nebt-khabes, **i.** 194

- Nebt-nehut, *i.* 124; *ii.* 84
 Nefer-Tem, Nefer-Temu, *i.* 124; *ii.* 84
 Neferu, *ii.* 194
 Nefer-uben-f, *i.* 54
 Nehrà cakes, an offering, *i.* 134
 Neith, goddess of Saïs, *i.* 244
 Nekâu, the fiend, *i.* 220, 224
 Nekheb, *i.* 25, 94, 96, 123, 151; *ii.* 183
 Nekhebet, city of, *i.* 20, 97
 Nekhebit, goddess, *i.* 25, 207; *ii.* 10
 Nekhen, city, *i.* 95
 Nem oil, *i.* 233; *ii.* 185
 Nemes bandlet, *i.* 82, 94, 95, 96, 189; *ii.* 40, 82, 183
 Nemes vases, *i.* 14, 121, 122, 227
 Nenâ goose (?), *i.* 84; *ii.* 34
 Nephthys, goddess, *i.* 12, 48, 75, 86, 102, 103, 118, 165, 181, 232, 245; *ii.* 22, 73, 85, 102, 137, 148, 171
 Nephthys, thighs of, *i.* 127
 Ner, *i.* 199
 Nerâ uraeus, *i.* 73
 Neserit, flame goddess, *i.* 195
 Nesert, *i.* 204, 241
 Nesertit, *i.* 113; *ii.* 67
 Neshfi cakes, an offering, *i.* 133
 Net (Neith), *i.* 124; *ii.* 84
 Net of Horus, *i.* 30
 Neter-ḥak, *i.* 134
 Neterti axes, *i.* 67, 72, 169
 New Caledonians, *i.* 61
 Niam Niam cannibals, *i.* 57
 Niger, *i.* 53
 Nile (Ḥāpi), *i.* 53, 54
 Nile, Blue, *i.* 57
 Nu, god, *i.* 123, 219, 225; *ii.* 113
 Nubti, *i.* 125; *ii.* 85
 Nut, goddess, *i.* 17, 70, 102, 115, 139, 175, 217, 219; *ii.* 51, 143
 OASIS, Northern, *i.* 131
 Oasis, Southern, *i.* 135
 Obelisk, *ii.* 50
 Offerings, List of, *i.* 3
 Offerings, Great List of, *ii.* 99, 121
 Offerings, Little List of, *ii.* 96

- Offerings, presentation of, **i.** 129
- Oils, offerings of, **i.** 234; see also under Beq, Hāt en āsh, Hāt ent Thehennu, Heken, Nem, Sefi, &c.
- Oils, address to, **ii.** 54
- Onions, offering of, **i.** 138
- Opening the Face, **i.** 201
- Opening the Mouth, **i.** 2 ff.; and see *passim*
- Osiris, **i.** 146; and see *passim*
- Osiris, bones of, **i.** 17
- Osiris, head of, **i.** 16
- Osiris, influence of cult of, **i.** 5
- Osiris, names and forms of, **i.** 119
- Osiris Khenti Amenti, **i.** 115, 143; **ii.** 110, 113
- Osiris Khenti Amenti Horus, **i.** 109
- Osiris Un-nefer, **ii.** 102
- Ostrich feather, **ii.** 164
- Other World, **i.** 31
- Ox-gall, **i.** 61
- PANTHER (leopard) skin, **i.** 163
- Pa-Sekru, **ii.** 70
- Paset cakes, **i.** 133
- Pāt beings, **i.** 242
- Pat, or Patu, cakes, **i.** 133
- Paut Neteru, **i.** 103; **ii.** 52
- Pe, city of, **i.** 117, 143
- Pectoral, **i.** 103
- Pelusium, wine of, **i.** 117, 135
- Pequ, **i.** 126; **ii.** 88
- Per-āa (Pharaoh), **i.** 203
- Pesh-en-kef instrument, **i.** 83; **ii.** 162
- Pest joints, **i.** 136
- Peṭ, **i.** 103, 111; **ii.** 65
- Peṭā-Āmen-āp, Opening the Mouth of, **ii.** 130
- Pe-Ṭep, **i.** 193
- Phallus of Set, **i.** 146; **ii.** 117, 205
- Pharaoh, **i.** 203, 211
- Phumu Bwambu, **i.** 36
- Pig, Black, **i.** 46
- Pit-Ṭeput, **ii.** 66
- Plumes, **i.** 244
- Plutarch, **i.** 69
- Priests, list of officiating, **ii.** 209
- Ptaḥ, god of Memphis, **i.** 92, 115, 143, 199; **ii.** 40, 111
- Puku cakes, **i.** 133

- Punt, **i.** 10
 Purifications of deceased, **i.**
 18, 149
 Pylons in Ānnu, **ii.** 74

 QEḤES gazelle, **ii.** 92
 Qemā (or, Shemā) incense,
 i. 20, 151; **ii.** 6.
 Qemāt (or, Shemāt) bandlet,
 i. 98; **ii.** 195
 Qenā, **i.** 159, 163
 Qenāu garment, **i.** 13, 37,
 44; **ii.** 2
 Qerti, **i.** 221

 RĀ, the Sun-god, **i.** 6, 73,
 115, 120, 140; Rā and
 Maāt, **ii.** 104
 Rā Harmachis, **ii.** 200
 Rā Heru-khuti, **i.** 129, 199,
 213; **ii.** 94
 Raisins, **i.** 137
 Rāit, **i.** 242
 Ram-god, **i.** 221
 Ram, slain annually, **i.** 32
 Ram's skin, **i.** 32
 Rā-Tem, **i.** 215
 Re goose, offering of, **i.** 137
 Re-birth, **i.** 31
 Red painted statue, **i.** 14
 Rekhit, **i.** 192

 Rekhiu, **i.** 110; **ii.** 63
 Rennut, goddess, **i.** 98, 229
 Resenit, **i.** 113, 194
 Re-stau, **i.** 116
 Rethu cake, an offering, **i.**
 134
 Ribs of beef, an offering, **i.**
 136
 Rump offering, **i.** 136
 Rut-shesit, **i.** 241

 SA, god, **i.** 215
 Sāa, **i.** 53
 Sa-ānkh, **i.** 72
 Sacrifice, **i.** 32; of a god,
 i. 51; African ceremonies
 of, **i.** 57
 Sa-f-mer-f, **i.** 176, 177
 Sāḥ, Sāḥu, the spiritual body,
 i. 30, 117
 Sa-mer-f, Sa-meri-f, **i.** 11,
 77; **ii.** 30, 151, 152, 163,
 164, 209
 Sand, **i.** 9, 149, 226; **ii.** 2
 Sash for shoulders, **i.** 27
 Sat-ḥeb oil, **ii.** 185
 Sau, **i.** 118; **ii.** 73
 Saut, **i.** 117
 Sceptre, **i.** 244
 Seal of clay, **i.** 200
 Seb, the Earth-god, **ii.** 51, 83

Seb-ur, instrument, **i.** 4, 67,
69, 70, 90, 92, 183, 186;
ii. 23, 25, 37, 39, 139,
181

Sefi, Seft, Sefth, oil or un-
guent, **ii.** 185

Seker, god of the dead of
Memphis, **i.** 80, 115, 143,
145, 223, 245; **ii.** 30, 69,
110, 154

Seker-Āsār, **i.** 118, 119

Sekhat grain, red, **i.** 137

Sekhat grain, white, **i.** 137

Sekhem (Letopolis), **i.** 115,
209

Sekhet, **i.** 124, 199, 208

Sekhet-Āanru, **i.** 125; **ii.** 86

Sekhet-ḥetep, **i.** 215

Sekhit, **i.** 113, 195

Sekhit-Neserit-Uatchit, **i.**
193

Sekhit-Neser-Uatch, **ii.** 66

Sekri, **i.** 177

Sekhtet (*sic*) Boat, **ii.** 74

Sekti Boat, **i.** 223, 224

Sekhtit Boat, **i.** 118

Sem priest, **i.** 11; **ii.** 209,
and see *passim*

Semān, Semmān, incense,
or incense water, **i.** 20,
151 f., 236, 238; **ii.** 6

Sentrā, incense *par excellence*,
i. 111, 153, 155; **ii.** 65

Sep, the god of the East, **i.**
15, 98, 149, 150, 152, 153,
190, 236, 237, 238; **ii.** 3,
5, 7, 9, 196

Serāu offerings, **i.** 137

Seshenit, **i.** 194

Seshentā, **i.** 113

Seshepet, **i.** 245

Sesnu, **i.** 117

Set, **i.** 1, 5, 43, 45, 67, 69,
98, 109, 114, 141, 152,
153, 190, 194, 197, 201,
220, 233; **ii.** 3, 5, 6, 7, 9,
18, 56, 118, 142, 187, 205

Set, his allies in animal
forms, **i.** 47

Set, purifications, **i.** 15

Set, skin of, **i.** 31

Set, in form of black pig, **i.**
46; his leg cut off, **i.** 45

Setem (or, Sem) priest, **i.**
11; and see *passim*

Setennu crown, **i.** 209

Setep-sa chamber, **i.** 243

Seti I., **i.** 8, 9

Shadow, the, **i.** 14, 31, 158

Shadows of the gods, **i.** 53

Shāi cakes, **i.** 133

Shāi fruits, **i.** 137

- Shāi joints, **i.** 131
 Shendi, or Shindi, **i.** 54
 Shenf cakes, **i.** 134
 Shensent cakes, **ii.** 99
 Shenset cakes, **i.** 133
 Shent (honey), **i.** 131
 Shepnes beer, **i.** 134
 Shepset, **i.** 147
 Sheṭ bandlet, **i.** 218
 Shetamuti garment, **i.** 98;
 ii. 44
 Sheṭi, **ii.** 208
 Sheṭit, **i.** 147
 Sheṭ-pet incense, **i.** 22, 152
 Shire Highlanders, **i.** 61
 Shu, god, **i.** 17, 71, 73, 102,
 103, 104, 115, 173, 246;
 ii. 51
 Skin, **i.** 201, 203; import-
 ance of, **i.** 32
 Slaves, traffic in, **i.** 59
 Sledge, **i.** 145; see also
 Tem.
 Smen goose, **i.** 48, 88, 90,
 166; **ii.** 21, 136
 Smer priest, **i.** 11; **ii.** 209
 Smeriu, the Nine, **i.** 44;
 ii. 33, 112, 113, 200 f.
 Smiting, an act of dedica-
 tion, or consecration, **i.**
 38 ff.
 Soul-god, **i.** 225
 Soul robber, **i.** 56
 Souls, Divine, **i.** 118
 Souls of Ānnu, **i.** 118, 199
 Souls of the gods, **i.** 53
 Souls of Kher-āḥa, **i.** 118
 South, the dead oriented to,
 i. 9
 Spells, casting of, **i.** 55
 Spirits of gods, **i.** 53
 Stanley Falls, **i.** 58
 Statue of deceased, **i.** 3, 160
 Sûdân, **i.** 53
 Suni, wine of, **i.** 135
 Sut joint, an offering, **i.** 136
 Suten-ḥenen, **i.** 205
 Suten-ṭā-ḥetep, the Royal
 Offering, **i.** 199 ff.; **ii.** 102
 ṬĀ cakes, **i.** 134
 Taâtît, goddess, **i.** 194
 Table of offerings, **i.** 3; **ii.**
 91
 Tait, **i.** 101, 113, 232
 Tanganyika, **i.** 35
 Ta-sheta, **ii.** 148
 Ta - Tchesert, the Other
 World, **i.** 139; **ii.** 102
 Tautau cakes, **i.** 134
 Tchatcha gods, **ii.** 189

- Tcherat netcheset, **i.** 12, 48 ;
 ii. 171, 172, 209
 Tchettef of iron, **ii.** 153
 Tebu cakes, **i.** 131
 Tefnut, goddess, **ii.** 51
 Tem, Temu, **i.** 48, 71, 88,
 173, 225 ; **ii.** 133 ; creates
 Shu and Tefnut, **i.** 104
 Tem, Temi, name of a
 sledge, **i.** 147 ; **ii.** 118,
 207
 Tenât festival, **i.** 211
 Teput, **ii.** 111
 Tep (Buto), **i.** 117
 Tepi-âh, **i.** 117
 Tepu joints, **i.** 133, 143
 Teshet vases, Teshert vases,
 Tesheru vases, the four,
 i. 18, 131, 150 ; **ii.** 4
 Teshet water, **i.** 135
 Testicles, **i.** 141 ; of bulls,
 i. 87 ; of Set, **ii.** 107
 Tet (Busiris), **i.** 117
 Tet, setting up the, **i.** 16
 Tettet (Mendes), **i.** 117
 Thebes, **i.** 124, 139
 Themehi, **i.** 242
 Thes-neferu, **ii.** 209
 Thigh of iron, **ii.** 180
 Thighs of Isis and Nephthys,
 ii. 89
 Thoth, **i.** 1, 5, 19, 73, 98,
 115, 124, 130, 140, 143,
 146, 152, 153, 190, 198,
 204, 208, 210, 221, 224,
 226 ; **ii.** 3, 5, 7, 9, 73, 83,
 94, 102, 110, 118, 196,
 200, 208
 Thoth, purifications of, **i.** 15
 Tragelaphus, **i.** 34
 Transubstantiation, **i.** 63 ff.
 Tua, or Tuat, oil, **i.** 233 ; **ii.**
 185
 Tuat, Other World, **i.** 31,
 73, 218 ; gods of the, **i.**
 118
 Tun-â, Tun-ânu, instrument,
 i. 4, 67, 69, 70, 91, 92,
 183, 186 ; **ii.** 23, 25, 37,
 39, 178, 181
 Tupu goose, **i.** 137
 Turquoise, **i.** 244

 UATCH bandlet, **i.** 99
 Uatch eye-paint, **i.** 105 ; **ii.**
 61, 184, 190
 Uatchit, goddess, **i.** 99, 106,
 113, 193, 230 ; **ii.** 66, 185
 Ubeni, **i.** 221
 Uḥ fruit, **i.** 138
 Un, **i.** 141

- Unās, i. 53, 151 ff.
 Unguents, the seven holy,
 i. 2.
 Un-Nefer, i. 139 ; ii. 102
 Unnenit, i. 113
 Unnenit-Menhit-Nut-she-
 sit, i. 194 ; ii. 66
 Untet, i. 241
 Untu, i. 224
 Ur cakes, i. 134
 Ur-äuf joints, i. 131, 136
 Uraeus, censuring of, i. 241
 Urer covering, ii. 207
 Urerit crown, i. 69, 70, 92,
 125, 170, 171, 185 ; ii. 39
 Ur-ḥekat, goddess, i. 112,
 114, 195
 Ur-ḥekau, Ur-ḥekaut, Ur-
 ḥekat, instrument, i. 72,
 171, 173, 193 ; ii. 26, 28,
 64, 142, 145 ; of the North
 and South, ii. 216
 Usekh, or Usekht, hall, i. 3
 Usekhi, i. 102
 Utchat, i. 141 ; ii. 107, 199
 Uast (Thebes), i. 199

 VENTRILOQUISM, i. 56
 Victim, i. 31, 51

 WELL water, ii. 97
 Whip, i. 244
 Wine, sacramental, i. 63
 Wine of the Oases, i. 131,
 135
 Wine of Pelusium, i. 135
 Wine of Syene, i. 137
 Writings of Thoth, i. 130 ;
 ii. 94

 YORUBAS, i. 61

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